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THE CANADIAN JEWISH REVIEW

A Weekly Newspaper for the Jewish Home

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Fight Fire With Fire, Is Urged

The following appeared as a letter to the New York Herald Tribune from Hugh A. Brown, of Douglaston, N.Y.:

Nazi Germany is at war with the people of most of Europe. When Nazism makes war on a nation it starts its war first on the armies and finally on the nations' peoples directly. At the present time the Nazi overlords are killing innocent people all over Europe because they are not Nazis. They call these people hostages before riddling their bodies with Nazi bullets.

Should Hitler successfully invade England, and then America, many of our best citizens will be held as hostages. Then, when a Nazi highwayman is ambushed and killed, one hundred of our best educated men will be shot in reprisal.

That is how the Nazis get rid of men who they think might act as leaders of an opposition to themselves. The outraged families of the dead hostages are dispersed and sent to hard labor under Nazi surveillance.

There is something we can do about it, but we are blinking our eyes and doing nothing. We must get tough, before it is too late. We must fight fire with fire.

Now is the time for President Roosevelt and Winston Churchill to issue a joint statement that for every hostage killed after Aug. 1, 1942, one inhabited German dwelling house will be blasted from the air in some part of Germany, and its inhabitants, men, women and children, will die in the wreckage.

The German people have been drawn up as respecters of only ... [illegible]

We can teach them to get rid of their cruel, callous, bloody leaders only by blasting them out of their comfortable dwellings, and by forcing them to realize that they have become accomplices to barbarism by permitting Nazism to rule over them, and thus, with their support, to become the scourge of all Europe, including their own Germany.

The decree that one dwelling in Germany shall be bombed for every hostage executed must be widely publicized by radio and scattered handbills. The cost of the bombing should represent but a fraction of the advertising it must receive.

The bombing of bridges and munitions plants in Germany does not appear to affect the German people's nerves. It is not personal enough. When the people begin to get hit directly they may protest to Hitler and his Nazi gang to stop his war on hostages, who, after all, are people just like themselves, not in the armed forces of the opposing armies.

Rumanian Jewish Plight Defies Description

By order of the Minister of War in Bucharest, Rumania, all Jewish doctors, pharmacists, engineers and architects in the country will henceforth be liable to ninety days' "civilian mobilization" in the army.

American informants, recently repatriated from Rumania, tell of savage pogroms carried out by Rumanian troops under German direction in the reconquered provinces of Bukovina and Bessarabia, which cost the lives of untold thousands of men, women and children. No accurate figures are available on the total number of victims of this Nazi orgy of hate, but information received by United States officials in Bucharest disclosed that in the vicinity of Kishinev alone, 80,000 Jews were massacred. Only 9,000 Jews remained alive in this area after the Nazi-commanded firing squads had finished their work.

Of more than 150,000 Jews arrested and thrown into concentration camps, 125,000 were killed. A census shows that in the older provinces in Rumania there were only 240,000 Jews living against 750,000 the year before. The rest had been deported, murdered or thrown into concentration camps. Entire areas of Bukovina, Bessarabia and Moldavia have been cleared of Jews and their estates confiscated. Only recently the Marshal's German soulmates slew 9,000 Jews in cold blood. Jews in Rumania are getting only half rations. Of 40,000 Jews who were transported in February from Bukovina to Mogilev, 30% died from typhus.

There is no doubt that the Germans are determined to exterminate the Jewish population in the Nazi-dominated provinces of Europe.

Bedsheets and ... [illegible] ... appreciable checkup made by Jewish communities and smuggled to American officials say that, for instance, in Kishinev and its vicinity alone 60,000 were massacred. In this town, which numbered 50,-

(Continued on Page Four)

Nazis Must Force Anti-Semitism On French

The French Socialist Party, which has secretly reorganized itself and resumed its activities, has been demanding the abrogation of all the anti-Jewish decrees issued by the Vichy Government, and the restoration of full rights for the Jews. The Party denounced the anti-Semites as allies of the Nazi oppressors.

The Nazis in Paris announced that they had succeeded in unearthing a secret pro-Jewish organization consisting of Frenchmen engaged in collecting funds, clothing, underwear, and food for needy Jews in occupied France. So far, 45 men and women, including two priests, three nuns, two nurses, and a number of teachers, actors and intellectuals have been arrested.

The charge that they profit personally from the liquidation of Jewish business is made against Laval, the Vichy Prime Minister, and Count Fernand de Brinon, the Vichy representative in Paris, by the Lisbon correspondent of the Free French newspaper, France. He says that one of the reasons for the appointment of Pellepoix as Commissioner for Jewish Affairs was that he is on such good personal terms with the present leaders of the Vichy Government that they can settle discreetly among themselves their private little gains from these transactions.

Similar charges were made recently by the paper against Marcel, the Vichy Minister of Information, and Leroy Ladurie, the brother of the Vichy Minister of Agriculture, who are both directly connected with the "Aryanized" banking-house, Worms. The basis is said to make large profits from ... [illegible]

Recently, in a Vichy-French broadcast to France two speakers discussed the ghetto badge and other anti-Jewish regulations, and read out the text of a letter presented some time ago by French Jewish ex-servicemen to Xavier Vallat, then Vichy Commissioner for Jewish Affairs and himself an ex-serviceman. In it, the Jews refused to accept any exceptions to the Jew-law for the benefit of Jewish ex-servicemen. "The fathers and sons of our fallen comrades and our wounded survivors

(Continued on Page Seven)

JDC Aids 557 More Refugees To Escape Europe

The Portuguese vessel Nyassa, 20 days out of Portugal, steamed into Baltimore harbor with 557 refugees on board whose passage had been arranged by the Joint Distribution Committee. The Nyassa is the 14th refugee boat to arrive in the Western Hemisphere since Pearl Harbor on which the J.D.C. bought up the passenger space to evacuate emigrants stranded in Europe. Her arrival brought to 6,000 the number of persons the J.D.C. has aided to escape from the Old World since America went to war.

The ages of the Nyassa passengers ranged from a pair of two-months-old twins to a 99-year-old woman. The twins were Roger and Jeanne Martin, children of Mrs. Jeanette Bougerol Martin, a 28-year-old widow, whose husband, an officer of the French merchant marine, was lost at sea before the twins were born. Mrs. Martin had gone to France from Canada as a volunteer nurse. She was married in Marseille after the French Armistice.

The oldest passenger was Mrs. Mathilde Wertheimer, 99 years old. Mrs. Wertheimer, a native of Germany, traveled with her daughters, Rosa and Sophie. She was born in 1843, when John Tyler was President of the United States 17 years before the outbreak of the Civil War.

Some of the passengers gave evidence of the harrowing hardships they had lived through in Europe when a bomber, evidently making a test flight, flew overhead as the boat was being ... [illegible] ... transfixed fear. But they calmed down when they realized that they were on friendly shores.

The Nyassa left Lisbon, Portugal, on July 10, picking up at Casablanca, French Morocco, the bulk of her passengers, who had been transferred from Marseille in order to board the ship. The J.D.C., through its American representatives in Lisbon, had bought up all the passenger space on her. Transportation funds were advanced under United States Treasury Department licenses. The refugees to whom the space was allotted either paid for their own passage or had it paid for them by relatives in this country.

By keeping transportation facilities available, the J.D.C. insures sailings from Europe at specific dates and thus prevents refugees from becoming stranded should their visas expire. The J.D.C. is arranging for the ... [illegible] ... of ... [illegible]

Extermination Of Jews Pushed With Renewed Ferocity

HOLLAND AND POLAND PERSECUTION PEAKS

New restrictions have been placed upon Jews in the Netherlands. They may not telephone without special permission, nor enter rooms or offices occupied by non-Jews. They may shop only during a two-hour period, when most of the scantily stocked stores are sold out.

The Netherlands Indies News Agency asserted that Nazis were speeding deportation of all Jews and part-Jews from the Netherlands to Eastern Europe, aiming to clear the country of them by expelling 180,000 persons by June 1, 1943.

Led by officials who vowed to leave not a single Jew in the Netherlands, the Nazis began deporting them July 23 at the rate of 600 a day, and have rounded up 60,000 in Amsterdam in preparation for the journey to German lands in Eastern Europe.

Nazi authorities in Poland are planning to "exterminate" the entire Warsaw ghetto whose population is estimated at 600,000 Jews, a Polish spokesman asserted in London on the basis of reliable reports from the Continent.

Preliminary notices have been posted ordering the deportation of 6,000 Jews from the Warsaw ghetto to the East, the spokesman said, and "up to now two train-loads of Jews have departed toward their doom without anything further being heard from them."

The spokesman said that a wave of despair and suicides had swept the Warsaw ghetto at news of the latest persecutions, which came after the disclosure that Heinrich Himmler, Nazi Gestapo chief, had made a surprise visit to Poland for conversations with occupation officials.

The spokesman asserted that Gestapo agents killed all members of the National Medical Council and other doctors and patients, all Jews, in a raid on a council meeting in the Warsaw ghetto.

It was believed that the Germans would deport all Polish Jew officials from the ghetto, ... taking 8,000 officials of the ... administration in Warsaw and ... police.

The spokesman said that only ... Jewish workers in the ghetto ... [illegible] ... [illegible] ... [illegible]

Germans Trade In Jews With Slovakia

The Germans, after having forced the Slovakian puppet Government to embark on a policy of wholesale deportation of their Jews to Poland, are now utilising this action to liquidate their indebtedness to Slovakia.

Dr. Juraj Slavik, Czechoslovak Minister of the Interior, in a broadcast to Czechoslovakia, has described how this amazing transaction was carried out. The Germans, he said, had promised again and again to pay for the delivery of valuable goods and the supply of labour from Slovakia by sending goods needed in Slovakia in return. The balance in favour of Slovakia has already reached the ... [illegible] ... of 2,500,000,000 crowns.

As the Germans had nothing to export to Slovakia, however, they ... the Minister of the Interior, ... that they would be willing to "take over" the Slovak ... against payment of 4,000 ... for each Jew. The amount due was to be deducted from the German debit account. In this way the deportation of the 90,000 Slovakian Jews would result in a substantial reduction of the German debt. "The Germans will book the profit, and the Jewish property, which is part of the Slovak national wealth, is stolen — exported to Germany."

The arrangement between the German Government and Dr. Mach, revealed in Dr. Slavik's broadcast, was described in Czechoslovak circles as "one of the worst cases of slave trading based on ... [illegible] ... and the criminal ... of the Slovak quislings." Similar proposals were made before the war with regard to the "release" of Jews from Germany against "compensation" for the ... [illegible]

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And

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CANADIAN JEWISH REVIEW

Herewith enclosed find two dollars for which you may print the following greeting in the SPECIAL NEW YEAR NUMBER of THE CANADIAN JEWISH REVIEW.

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Social Notes—Montreal

A. Goldwater, Addington Avenue, has returned from a few days' visit to Toronto.

Howard Fargeon, Trans Island Avenue, has returned from a holiday at L'Assomption.

Mrs. Madge Block, Girouard Avenue, has returned from a two-week holiday at St. Donat.

Miss Beulah Pallet, of New Orleans, is visiting her brother-in-law and sister, Mr. and Mrs. Nathaniel Levy, Queen Mary Road.

Dr. and Mrs. A. Held, of Brooklyn, N.Y., are visiting the former's parents, Mr. and Mrs. M. Held, Monkland Avenue.

Miss Carol Mendelsonhn, Northcliffe Avenue, has returned from Ste. Agathe.

Mrs. J. Cohen, Queen Mary Road, is visiting relatives in Portland, Maine.

Mrs. Eugene Kahn, Old Orchard Avenue, is spending a holiday at Ste. Agathe.

Mrs. Vendeira, Fontenoy Avenue, has returned from a two-week holiday at L'Assomption.

Mrs. J. Jacoby, Harvard Avenue, is at Murray Bay.

Mrs. Gladys Cohen and son, Jack, of Vancouver, are guests of Mrs. H. Wener, Oxford Avenue.

Mr. and Mrs. Barney Rubin, Vendome Avenue, are at St. Andrews-by-the-Sea.

Mrs. Arthur Markus, Grey Avenue, is spending the summer at Wasaga Beach, Ontario.

Mrs. Martin Simon, Junior, Queen Mary Road, is visiting relatives in Portland, Maine.

Mrs. Harry Wolfe, Vendome Avenue, has returned from Lakewood Lodge, St. Donat, Quebec.

Corporal Percy Weissman, Royal Rifles of Canada, has returned to his post at Nanaimo, B.C., after visiting his parents, Mr. and Mrs. David Weissman, Vendome Avenue.

Miss Sara Dworkin, of Ottawa, has left for home after spending a week with Mr. and Mrs. Samuel Gibson, Martil Avenue.

Mrs. C. Sanz, Brodeur Avenue, is visiting her son and daughter-in-law, Mr. and Mrs. Joseph Sanz, in Ottawa.

Miss Ruth Weinstein, Trans-Island Avenue, was at L'Assomption.

Mrs. David Jacoby, Queen Mary Road, is at Murray Bay.

Mrs. H. Wener, Oxford Avenue, is spending a holiday at Murray Bay.

Mr. and Mrs. A. Malinoff, of Toronto, are guests of Mr. and Mrs. B. Malinoff, Cornwall Avenue, after having spent several weeks at Lac Brule.

Mrs. J. Freedman, accompanied by her mother, Mrs. Sadie Cohen, Brodeur Avenue, have returned from Lakewood Lodge, St. Donat, Quebec.

Mr. and Mrs. A. Waisman, of Toronto, spent a few days with the former's aunt and uncle, Mr. and Mrs. David Weissman, Vendome Avenue.

Mr. and Mrs. J. B. Finsberg, Queen Mary Road, are leaving for Murray Bay.

Miss Mary Lamare, Bayle Street, has returned from L'Assomption.

Lawrence Wener, of New York, is the guest of his brother-in-law and sister, Mr. and Mrs. Philip Levy, Victoria Avenue.

Aircraftsman Leonard Ellison, of Brandon, Manitoba, spent a few days with his mother, Mrs. Belle Ellison, Lansdowne Avenue.

Mrs. D. Mire, Atwater Avenue, visited her son-in-law and daughter, Mr. and Mrs. Lawrence Cohen, at their cottage at Morin Heights.

Mrs. Bertha B. Ripstein, Lincoln Avenue, has left on the Saguenay cruise.

Mrs. A. Haskell and daughter, Irene, of New York, are visiting Mr. and Mrs. I. Kirshberg, Elm Avenue.

Mrs. Annie Borkowitz, Pine Avenue, has returned from Ste. Agatha.

Mrs. Gershon Levi and daughter Michel, and son Don, Gray Avenue, have left for Toronto and Detroit.

Mr. and Mrs. George Jampol, of Winnipeg, were stopping at the Mount Royal Hotel while here for the wedding of Mrs. Jampol's cousin, Aircraftsman Alvin Druxerman, R.C.A.F., of Trenton, to Miss Ruth De Vries, of New York, which took place on August 1st.

Mrs. F. Friedman, of Philadelphia, is visiting her parents, Mr. and Mrs. M. Michaels, Chesterfield Avenue.

Brig. Maxwell Cummings, Roslyn Avenue, has gone on the Saguenay [illegible]

[illegible] Avenue, are spending ten days at Murray Bay.

Mr. and Mrs. J. Cohen, Kensington Avenue, are back from St. Andrews-by-the-Sea.

Mrs. Maxwell Goldstein, of New York, who visited relatives in the city, has gone to St. Andrews-by-the-Sea.

Mrs. D. Rakowitz, Roslyn Avenue, is back from St. Andrews-by-the-Sea.

Mrs. Arthur Jacobs and family, Lansdowne Avenue, are back from Ivry.

Mr. and Mrs. J. William Corber, Prince Albert Avenue, spent a holiday at Noyan, Quebec.

Mr. and Mrs. Arthur Stern, of New York, are visiting Mrs. Ray Stern, Redfern Avenue.

Mrs. A. A. Abrahams, of Kingston, Ontario, is visiting her sister, Mrs. Belle Ellison, Lansdowne Avenue.

Mrs. David Tannenbaum, Sherbrooke Street West, is visiting her son-in-law and daughter, Mr. and Mrs. Michael Brotman, of Brookline, Mass.

A.C.2 George L. Gilbert, R.C.A.F., Western Avenue, returned from a two week's stay at Ivry, and is now stationed at Manning Depot, Lachine.

Mr. and Mrs. Felix Alexander and son Michael, Victoria Avenue, have returned from Bathurst, N.B.

Mr. and Mrs. Isador Feldman and daughter, Diana, Sherbrooke Street West, are at Muskoka Landing, Ontario.

Mr. and Mrs. Arthur Levin, Lansdowne Avenue, were at St. Andrews-by-the-Sea.

Miss Wina Mae Finkelstein, Olivier Avenue, is spending a week with Miss Minda Bronfman at St. Marguerite.

Mrs. Philip Levy, Victoria Avenue, is taking a short holiday at Murray Bay.

Mrs. Samuel Marks, Lansdowne Avenue, has returned after spending three weeks in Lac Brule.

Miss Marion Malin, Park Avenue, has returned from a three-week vacation in and around New York where she visited with relatives and friends.

Mr. and Mrs. William Postilnik, 5909 St. Urbain Street, have returned from Pretontaine where they spent their vacation.

Dr. and Mrs. J. Leavitt, St. Joseph Boulevard West, are spending their holiday at Murray Bay.

Israel Goldwater, McEachran Avenue, spent a few days in Toronto.

Mrs. J. Greisman and youngest daughter, Marian, Quarbes Avenue, are spending a few weeks in Toronto.

Mr. and Mrs. W. Locker have left to spend a few days with their son-in-law and daughter, Mr. and Mrs. I. Marks, at Prefontaine.

Mrs. J. Spitzer, of New York, is spending the summer with her brother and sister-in-law, Mr. and Mrs. J. Corber, Durocher Avenue.

Mr. and Mrs. A. Goifman, of Dorval, visited their uncle and aunt, Mr. and Mrs. W. Locker, at Plage Laval.

Mr. and Mrs. Arthur D. Ruby, Shuter Street, are spending two weeks at Ivry.

Miss Reva Moses, Champagneur Avenue, spent a week at the Chalet, Ste. Agathe.

Mrs. H. B. Herzog, de l'Epee Avenue, has returned from a month's visit at the summer home of her daughter, Mrs. S. Levine, at Orford Lake, Quebec.

Miss Ruth Holsberg, Park Avenue, is spending two weeks at Morin Heights.

Miss Sylvia Rosenthal, Van Horne Avenue, has returned home after spending ten days in St. John, N.B.

Mr. and Mrs. Harry Kierszyer, Park Avenue, are taking a holiday at Ste. Agathe.

Miss Lucy Hoast is spending her holidays [illegible]

Mr. and Mrs. J. Chenoy, Mount Royal Avenue West, have left on a motor trip through Ontario.

Gunner Sydney Fleisher, R.C.A., has returned to his station at Halifax after spending a three-week leave in Montreal and Shawinigan Falls.

Miss Muriel Corber, Esplanade Avenue, is spending her holidays at Noyan, Quebec.

Mrs. M. Berger and children, Elaine and Wilbur, Stuart Avenue, are back from a three weeks' visit with Mrs. Berger's parents, Mr. and Mrs. J. Neiberg, of Watertown, Mass., and Mr. Berger's parents at Providence, Rhode Island. Mr. and Mrs. Berger and children are now leaving for a stay at Ste. Agathe.

Mr. and Mrs. L. Tenenhouse, St. Joseph Boulevard West, are spending their holidays at Lac Brule, accompanied by the latter's mother, Mrs. F. Joseph.

Wise Charges Misuse Of Congress Name

A defense of William Griffin, editor and publisher of "The New York Enquirer," who was taken from St. Clare's Hospital to United States District Court to face removal hearing on the Washington indictment charging with conspiracy to impair the morale of the armed forces, which was published by former Magistrate Benjamin H. Greenspan was assailed in New York by Dr. Stephen S. Wise, president of the American Jewish Congress. Rabbi Wise denounced Mr. Greenspan for "misusing the name of the American Jewish Congress in his attempted defense of William Griffin."

Rabbi Wise said: "I am appalled to read that former Magistrate Benjamin Greenspan mentioned the name of the American Jewish Congress in connection with his attempted defense of Mr. Griffin . . . It is true, I regret to admit, that Mr. Greenspan is the temporary chairman of a district of the congress in Washington Heights, but I have no doubt that at the earliest moment that district will free itself from the burden of Mr. Greenspan's chairmanship.

"The case of Mr. Griffin will be judged by a court of law and not by Mr. Greenspan, but I cannot forbear for one moment to express my unmeasured abhorrence of Mr. Greenspan for dragging the name of the American Jewish Congress into a case associated not only with those who are charged with being enemies of the Republic, but who are inhabitants anti-Semites of the basest order."

Israelites Practiced Chemistry 1500 B. C.

The Bible contains "a surprisingly large amount of chemistry" [illegible] B.C. this science was being practiced by the Israelites, according to a study reported to the American Chemical Society by Dr. John T. Chappell of Marion College, Marion, Ind.

"When Moses engineered the building of the Tabernacle about 1500 B.C. there was considerable metallurgy of gold, silver and copper," Dr. Chappell says. "The peak of metallurgical skill was shown when King Solomon, about 1000 B.C. had the Temple built and also the king's palace."

Dr. Chappell finds that iron is mentioned ninety-five times in the Bible; tin, five times; bronze, 139; lead, nine; brimstone, fifteen, and copper, one.

To [illegible] Dr. Chappell points out that in one year nearly sixty-two tons of gold came into Solomon's possession.

Dr. Chappell reports that the Queen of Sheba left 120 talents or seven and one-half tons of gold and that King David left 5,000 talents or 250 tons, 10,000 talents of silver or 500 tons, 2,400 tons of iron, and 500 tons of bronze.

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Social Notes—Montreal

Misses Fae Zello, Park Avenue, is in Detroit, visiting her cousins, Mr. and Mrs. David Finkelstein.

Mrs. Violet Lewis and family, Van Horne Avenue, have returned from a vacation in the Laurentians.

Mrs. S. Josephson spent two weeks with Mrs. B. Gold at Niagara-on-the-Lake, Ontario, and also visited Niagara Falls, St. Catharines, and Toronto on her return.

Mrs. W. Woloshen and family, Park Avenue, are occupying a cottage at Plage Laval.

Miss Barbara Wiesman, Cote St. Catherine Road, is spending her vacation at Cacouna.

Dr. S. Ortenberg, Willowdale Avenue, has returned from his vacation in St. Sauveur.

Mr. and Mrs. S. Friedman, of London, Ontario, visited her brother-in-law and sister, Mr. and Mrs. W. Lecher, at their summer cottage, at Plage Laval.

Mrs. Ethel Sheppard, of St. Thomas, Ont., is visiting her sister, Mrs. Lennie Anderson, and is being entertained at dinner by Mrs. Lily Alexenthal.

Mrs. T. Collier and family, Marlborough Avenue, are spending the summer at Prefontaine.

Miss Ray Collier, Marlborough Avenue, spent two weeks in Toronto and also visited her fiancee, AC.2 Norman L. Salomon, who is stationed at Manning Depot, Toronto.

Mrs. I. Blackman and daughter, Joan; Mr. and Mrs. A. Goldberg and son, Murray; Mr. and Mrs. Arthur Salomon, Mr. and Mrs. M. Bald and daughter, Anne; J. Singer are at Four Season Lodge, Ste. Agathe.

Mr. and Mrs. Max Rubin, Clarke Street, celebrated the first birthday of their daughter, Eleanor Sandra, at the summer home of the former's parents, Mr. and Mrs. Samuel Schreiber, City Hall Avenue, in Joliette. About sixty guests were there, including Mr. and Mrs. I. Rubin, and Mr. and Mrs. Schreiber, grand-parents of Eleanor Sandra. Mrs. Max Rubin cut the birthday cake.

Mrs. Myer Nachfolger, Laurier Avenue West, entertained in honor of her daughter Carol's second birthday, on July 27th. Present were Mrs. A. Calibabo, grandmother of Carol; Mrs. Harry Nachfolger and daughter, Nina; Mrs. Nat. Nachfolger and son, Allan, Mrs. Ben. Greenberg and daughter, Joyce; Mrs. M. Berger, and daughter, Gladys; Mrs. Carl Elsen and son, David; Mrs. Ben Singer and son, Donald; Mrs. Samuel Singer and daughters, Ruth and Libby; Misses Leah, Mary, and Rachel Calibabo, and Pearl and Norma Deletsky; and David Shuster.

Staying at Lakewood Lodge, St. Donat, were Mr. and Mrs. L. Sacks, Mr. and Mrs. S. Gottfried, Mr. and Mrs. S. Lapitsky, Mr. and Mrs. B. Appel, Mrs. M. Yellin, Misses Rae Rigler, Freda Glassberg, Mimi Yossem, Louise Lekson, Ruth Miller, Ruth Brown, of Toronto, Sylvia Schaiffr, Gertrude Emmet, Janet Mendels, Mary Cohen, Sylvia Aber, Doris Miller, Edna Fournais, Helen Sherman, Leah Guttman, Sophie Edelberg, Rose Halpern, Rose Shulnick, Rae Rubin; and A. Feldman, M. Salmonovitz, Myer Hender, S. Schwisberg, I. Becker, M. Selick, and Sigmund Rabinovitch.

Stopping at Laing's Inn were: Mr. and Mrs. B. Myer, Mr. and Mrs. G. Lecker, Mr. and Mrs. J. Hendler, Mr. and Mrs. L. Mandel, Mrs. J. Carin, Mrs. V. Lewis, Mrs. L. Barel, Mrs. D. Bandel, Mrs. F. H. Yousem, Mrs. L. Cohen, Mrs. J. Leibovitz, Misses Ruth Riceberg, Lillian Ikeman, Ruth Horn, Ida Finklestein, Fanny Berson, Helen Steinman, Beatrice Brownstein, Elsie Leckner, Bernice Friefeld, Yetta Freeman, Gladys Kussner, Jacqueline Steinberg, Sylvia Kramer, Mary Selick, Esther Jontoff, Sally Chalzick, Etta Lacker, Claire Pearl, Sylvia Singer, Abigail Marchand, Miriam Oberman, Jacqueline Blaustein, Sophie Klein, Goldie Hoffer, Rose Davidson, Marion Rudner, Lillian Finestone, Grace Shaltinsky, Dina Itkin, Sadie Cohen, Toby Weitzman, Bertha Lapitsky, Kina Amdur; and Samuel Cooper, M. Shuster, Ben. Cohen, Reuben Clamen, Harry Klein, David Hosat, Moe Heitner, Myer Fine, Al. Schwartz, Harold Shtegel, J. Solomon, F. Leibovitch, David Lenhart, Max Podbere, Norman Shafran, Mortimer Bendon, Morris Breber, Irving Klepper, Philip Grotsky, Harry Blitstein, Jack Swerdlove, Harvey Malis, David Grossman, and Louis Redman.

• MONTREAL MEETINGS •

• **SARNIA JUDAEAN CLUB**, led by Rabbi G. Felder, collected for the Jewish National Fund $15.50 from: A. Zeiler, M. Zeiler, J. Lampel, S. Seigel, Al. Gordon, I. Lampel, M. Shapiro, A. Swartz, L. Cohen, R. Palent, F. Heisler, M. Freedman, A. Lampel, M. Bernard, J. Swartz, L. Berger, R. Smith, F. Starkman, A. Berger, Al. Berger, A. Brown, J. Heber, L. Slabetsky. Any name omitted was sent to the Review inaccurately.

• **RED CROSS** acknowledges, through the efforts of H. Etco-vitch, $100, raised at a concert at Prefontaine; $5.53, donated by Mrs. L. Kirchenbaum, 3790 Cote St. Catherine Road; $25 raised at a bingo game by Mesdames S. Yelin and J. Rickel, of Joliette; $23, brought in by Mrs. A. Sigler, Main Knitting Group; $10 from Mrs. A. Fleming, Trout Lake, for the Tuesday Afternoon Card Club; $25, collected by Mesdames L. Greenblatt and B. Hesen.

Items for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

• **YOUNG HEBREW MALBUSH ARUBIM SOCIETY** annual tag day will be held on Tuesday, September 15th, to clothe several hundreds of under-privileged school youths. Taggers call Ta. 3612. Tag Day Committee: A. Ostroff, Misses Sara Miller and Ruth Warman.

• **COUNCIL OF JEWISH WOMEN** Council Camp for Girls at Lac Fournelle, Shawbridge, second group gave a farewell party at which the band was conducted by two campers, Pearl Cherry and Rebecca Slovnick. Leaders of activities are Misses Judith Rothbart, Marcia Cohen, Rachelle Silverman. Winners of awards were: all-round camper, Esther Nichmas; swimming, Minnie Appie; art, Sylvia Letnick; treasure hunt, Eva Cape; neatness, Sylvia Aaron; improvement, Mary Brownstein. Mrs. M. Margo is nurse and Miss Bertha Katz, head counsellor. The third group of 55 girls is at camp. Mrs. B. H. Rubin is camp chairman.

• **ZIONIST ORGANIZATION** Jewish National Fund collections, made in twenty hotels, were organized by Mrs. M. Surchin of the Pioneer Women, chairman of the Summer Resorts Committee, who visited Filion, H. Ressler, M. Wigdor and S. Auerback raising $135.50. The names of Mr. and Mrs. H. Pripstein will be inscribed in the Usishkin Golden book. Mrs. H. M. Caiserman, of the Pioneer Women, went to Val Morin and, assisted by Mrs. A. K. Viner and Mrs. S. Mestel, collected $41.50. Mrs. Caiserman addressed visitors at Greenberg's Hotel in Ste. Agathe where Gregory Sanders, H. Barsky, J. Boro, and Miss Clara Greenberg collected $152. The names of Mr. and Mrs. M. Greenberg will be inscribed in the Golden Book. Through the initiative of S. Kendall, the Labour Youth Habonim made a house-to-house collection in Val Morin, collecting $119.42, also $13 from a concert in Prefontaine. The Val Morin Congregation assisted Mrs. D. Zunenshine, of the Pioneer Women, who was helped by Mesdames Clara Rabinovitch, S. Bernstein, G. Abougov, M. Zatz; W. Schechter, Mr. and Mrs. A. Birbrier, Mrs. A. Rosen, and realized $100. Leon Kronitz made the appeal in Prefontaine and collected $27.35. At the home of Mr. and Mrs. J. Rosen, the appeal was made by P. Lipshitz and Mrs. F. Caplain collected $27. Mrs. P. Lipshitz addressed visitors and through the assistance of Mrs. S. Shenker $26 was collected. Manuel Fineman, of the Avukah, made the appeal in Trout Lake, Mr. and Mrs. Leo Levine, Mesdames H. Fineman, E. I. Tarnofsky, S. Pappelbaum realized $26.50. Nathan Shuster of the Young Judaea visited Laing's Inn, Ste. Agathe, and Miss Lillian Finestone and Mrs. M. Bandel collected $25. Alex Pinsky, of the Avukah, organized the work in Shawbridge and was assisted by Mrs. Nathan Kositsky and Mrs. M. Pinsky of the Rachel Anna Levy Chapter of Hadassah. H. Bernicker, of the Mizrachi Organization, spoke at the Shawbridge Synagogue, collection, $29.81. Mr. Pinsky collected $17.19 at the Hashomer Hatzair Camp in Piedmont. George Evin, of the Geulah Lodge, collected in Plage Laval $16.56. H. Lyon of the Nachman Syrkin Branch made the appeal in Ste. Sophie and collected $26, assisted by Miss Leah Wiseman. Joseph N. Frank at Trout Lake collected $14.24.

Ruth Says:

"Leopold Tessier, of Dotess Studio, at 5107 Garineau Avenue, at Queen Mary Road, Cote des Neiges, relieves the mind of many an anxious householder with his skill as an interior decorator. Mr. Dotess has had twenty years of experience in making draperies, in upholstering and refurnishing. He knows how to adapt ideas of taste and refinement to the individual purse, skilfully combining the practical and the artistic to meet the requirement of each home. Mr. Dotess turns out work that is capably done to suit the discriminating, as many a Jewish home can testify."

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Numbered coupons are good only for the purchase of sugar and may not be used to buy tea or coffee. Similarly, lettered coupons may not be used to buy sugar.

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CHILDREN UNDER 12 YEARS OF AGE ARE NOT ELIGIBLE TO RECEIVE ANY RATION OF TEA OR COFFEE.

SPECIAL NOTICE TO RETAILERS

On and after August 3rd, retailers must establish their right to purchase new supplies of tea or coffee from their suppliers by turning over to the supplier currently valid ration coupons, equivalent to the poundage of tea or coffee ordered from the supplier

THE WARTIME PRICES AND TRADE BOARD

P C 1 W Ottawa, August 3rd, 1942

RUMANIAN JEWISH PLIGHT DEFIES DECRIPTION

(Continued from Page One)

000 Jewish inhabitants, only 9,000 remained alive. In Odessa, over 10,000 Jews were executed after a mine set by the Red Army exploded in a German military quarter. In Bukowina the Jews not only have to face massacres but also starvation and epidemics. Here the loss of lives is the highest. In Cernautzi the Jews offer fur coats and diamond rings for a loaf of bread and strip themselves to the last shirt to obtain anything that is edible.

The most savage story was told by a Rumanian soldier who witnessed it as a guard to a convoy of Jews who were transported through Bessarabia to Transnistria (the territory adjacent to Odessa given to Rumania), where Jewish ghettos were set up. According to this soldier, peasants lined up along the road through which the convoy passed traded with the soldiers for Jews. The price of a Jew often reached two or three thousand Lei. After a deal was closed, the peasants killed the Jews and took their clothing. At his convoy alone, the soldier said, 300 Jews were sold. The soldiers arriving with their prisoners at their point of destination reported the missing ones dead of exhaustion or shot while trying to escape.

Thousands of Jewish girls in their teens were sent from Bessarabia to German military brothels. The first thing which was done after the occupation of a village or city in Bessarabia and Bukovina was to round up the Jewish male populace. Then German and Rumanian soldiers, pulled their victims' beards out of the skin and in many cases cut off their sex organs in the presence of their wives and children.

Stormtroops in a certain village ordered Rumanian soldiers to execute a score of Jewish children. However, the first volley from the firing squad left the children unscathed, and the superstitious Rumanians refused to fire a second time. But nothing intervened, new orders came and they had to shoot in order not to be shot themselves.

"I will try to describe to you the happenings in Bessarabia and Bukovina," says a letter received in the States.

"When the Germans and Rumanians marched in this province the horrors of the war seemed small compared to the plundering and murder committed by the army of occupation. The Jews were all over rounded up. The beards of the men were pulled out of the skin hair by hair and the more they whined the greater fun our torturers had. The women and children hid themselves in cellars and holes. But the bullets of the soldiers reached them in every hideout.

"If a soldier got weak by all the murder committed and refused to shoot at infants he was shot on the spot by his superior. It happened in a small village that a firing squad had to execute minor girls. They aimed several times but the shots went astray. The Rumanian soldiers became jittery because they saw a divine warning in this miracle. They refused to carry out the execution. But nothing intervened, their superiors threatened them with court martial and so they obeyed the order and shot all the little souls. We now envy all of them. They will not have to suffer anymore.

"Many villages were completely cleaned of the Jewish populace. Entire families were massacred. After the massacres the plunder started. The massacred bodies were robbed and left in the nude in the gutter. Our homes, the result of many years hard work, were destroyed within a few minutes. Everything of any value was taken by them and what they could not take was set afire. In larger localities and cities they were unable to carnage the whole population. They fired shots at houses, on the streets wherever they wanted to do so. No refuge was safe from their volley. Many were scared to leave and died finally of starvation.

"There was no water available to extinguish fires nor for drink, no bread, no food of any kind. Children cried and mothers screamed while watching them starve.

"After one week the massacre ended and those who survived and finally left their hideouts were rounded up and shut without clothes and food in an overcrowded yard surrounded by high walls. Here they died gradually in countless numbers of starvation, disease and plague caused by unhygienic conditions.

"In several villages they were just herded together in the fields or in the woods.

"No Christian was allow to enter the Ghettos to help the Jews. Death penalty was decreed for anybody who aided Jews. For instance, a soldier in our locality was shot because he secretly brought cotton to a woman who was giving birth to a child. But soon a regular smuggling racket was developed by peasants, who courageously smuggled food into the camps.

"The Jews from less affected territories did everything in their power to help us. Conditions were at their worst in small villages while in larger cities many Jews had an 'Aryan protector' to whom they sold all their belongings for almost nothing.

"Within three hours one day the entire Jewish population of Bessarabia and Bukovina and other parts of Rumania which were never occupied by the Russians, were chased out of their homes. Pregnant women, mothers with 2 weeks old babies, ailing people, octogenarian men and women, cripples and mentally defected were all put on the streets or driven to the open fields and transported to unknown destinations in Transnistria.

"Poor souls, half insane from fear and suffering, beg along the roadsides for food or the merciful bullet shot. But nobody listens to them. If they do not move quickly enough they are beaten by the soldiers with rifle butts until they faint or die. Then they are left behind in the ditches along the highway. Those who survive the long march are put in cattle cars, 50-60 persons in one car, and shipped to Transnistria, the 'promised land' which was given to us by Hitler.

"In Odessa 200 Jews were ordered to dig their own graves. They had to stand, not lie in them while their executioners buried them alive up to their necks. When only their heads remained uncovered above the surface, they were left there to die. Imagine, a field of human heads which slowly turn into skulls!"

A letter from Moghilev has at last reached the outside world with a description of the tragedy of people from Bukovina:

"Our Golgotha started when we left Cernautzi at sundown, 50 men jampacked in each cattle car, and arrived Sunday at 3 o'clock in . . . The train stopped six miles from the station and we were ordered to leave the cars with our luggage within five minutes. The soldiers shouted and cursed at us. Next to the track there was ditch filled with mud and soft dirt. We had to cross this ditch crouching on all fours with the luggage on our backs. We were all covered with mud while helping each other to get across. I could not possibly carry my Mother to the other side so I looked for an easier spot to cross. But a guard came after me and hit me twice on the head with the butt of his rifle. I was too weakened after this to take my luggage and had to leave it to the prey of the guards.

"We had to walk about six miles to reach our destination. So tired and footsore were we that soon we began to drop our belongings, which were picked up by the soldiers. No doubt, this was the purpose of removing us from the train. Many collapsed from exhaustion on the road while the guards were whipping them. None of us could help, in the first place because we were not permitted to, and secondly, because we were all too worn out to do anything. Finally, we arrived in a locality. On one side of the road a military band intoned funeral marches and on the other amused soldiers fired salvos; this was supposed to be funny and the more scared and tired we looked the more fun they had.

"When we arrived we were completely penniless. Our pauperization started with the entry of the Russian troops in Cernautzi. The Russians not only confiscated properties but forced us to exchange our lei currency on the basis of 40 lei to one rubel. When the Rumanians marched in again we had to pay one rubel for one lei. Before leaving our homes to be transported to Transnistria we again had to exchange our remaining cash, paying 40 lei for one rubel. Gold, jewels and other valuables were taken away from us. Even our documents were taken away when we were searched before our departure.

"Arriving in the locality, a corporal addressed us and announced that the aged and children would remain behind on the road while the young and healthy people would have to march 100 miles to the Bug river where the concentration camp was located. But we found out after we arrived there that even this was not our last stop. We had to march further and closer to the Dniester. While marching during the night our knapsacks were cut from our shoulders by 'unidentified' persons. Thus we lost the last remnants of our property.

"Arriving at the river we had to stand on a marshy terrain from 7 p.m. until 3 a.m. in order to cross on a ferry to Moghilev. At 2 o'clock the soldiers started to search us again for any personal treasures we may have clung to. On the ferry we were searched again by other guards and what their fellow soldiers forgot to take were taken by them. When I was stripped to my last shirt a soldier came to me and tried to find more things on me. He became so angry when he could find nothing that he beat me. Women and children were not treated better. When the guards could find nothing else on one woman, they knocked her gold teeth out.

"The concentration camps in Moghilav were filled to capacity, so we were left to our own destiny. This seemed to us in the beginning a fortunate affair, but later we found out it was not. Moghilev suffered heavily from the bombardment and the flood. The Dniester flooded the city completely and the houses stood in water. We went out to find living quarters but only found a house without doors or windows. After cleaning away some of the mud, we nailed planks over the holes. We fired stoves out of tin, but they produced more smoke than warmth. We almost suffocated and could not see for the smoke and soot, but we had to keep on heating the house against the cold winds which swept through it. We slept on the floor, newspapers and what clothing was left to us our only protection against the bitter cold. There were no bathing accommodations whatsoever. We did not even possess a bucket to wash in, nor was there anything to be found in the city. For six weeks we did not take off our clothes, and most of us are now covered with lice. Lavatories are unknown here and the streets and fields are covered with human excretion.

"Epidemics and the cold took a high toll in our ranks. Our first thought after a week's stay was to commit suicide, but our women urged us to wait for better days; I do not know whether we should be thankful for that.

"In the Moghilev area, Tirapol excepted, there are 70,000 Jews. According to reliable sources 25 per cent died since their internment. The problem of these Jews will be easily solved if no help comes soon. But I think this is the aim of our oppressors.

"I could write much more and of much worse things, but I think this account will do in awakening the conscience of our fellow Jews who live under better conditions and are able to help."

Underground anti-Nazi papers in Poland report that since the occupation of Warsaw the Nazis have confiscated 150 million dollars worth of Jewish property. The seized goods include machinery, clothing, food and other valuable goods most of which was sent to Germany.

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MARRIAGES

Glickman-Stein

The marriage of Esther, daughter of the late I. Stein and Mrs. Stein, Westhill Avenue, to Allan, son of the late F. Glickman, and of Mrs. Glickman, Grosvenor Avenue, took place at the bride's home on July 26th, Rabbi Captain S. Cass officiating. The bride was given away by her brother, Ben. Stein. She wore a pale blue crepe afternoon dress with a v-neck, three-quarter-length sleeves, and cut in the peptop silhouette. Her hat was of matching material, with a gathered shoulder-length tulle veil. Her accessories were navy, and her nosegay bouquet was of sweetpeas and bouvardia around a centered orchid. Her matron of honor was her sister-in-law, Mrs. Herbert Glickman, in a draped rose colored dress, with maroon accessories, a flowered hat, and a corsage of sweetpeas. Dr. Harry Glickman was best man. There was a reception afterwards for the immediate families, who had been the only guests at the wedding. Mrs. Stein wore a blue and black printed dress, with a blue hat and a corsage of roses; and Mrs. Glickman wore black and white printed silk, with a little black hat and a corsage of red roses. Afterwards, the bridal couple left for Rosedale, near Morrisburg, in Ontario, the bride wearing red shantung silk, with navy accessories, and the orchid from her wedding corsage.

Herscovitch-Cohen

The marriage of Esther, daughter of Mr. and Mrs. H. Cohen, Pine Avenue East, to Louis, son of Mr. and Mr. H. Herscovitch, Champagneur Avenue, took place on August 2nd, at the home of Rabbi S. Herschorn, who officiated. The bride was given away by her mother and father. She wore a pale grey silk crepe dress, cut on princess lines, with a draped bodice and three-quarter sleeves. She had a matching hat and navy accessories. Her corsage of red roses was intertwined with baby's breath and marigolds. Her maid of honor was her sister, Miss Mollie Cohen, dressed in a light teal blue silk crepe, with a matching hat and a corsage of Talisman roses. Jack Herscovitch, brother of the groom, was best man. There was a reception afterwards at the Rabbi's home. The bride's mother wore a blue printed dress with navy accessories, and a corsage of pink roses; and the groom's mother wore a rose printed dress, with a white and black hat, and black accessories and a corsage of American Beauty roses. The bridal couple left for a trip to the Laurentians, the bride wearing pale blue silk jersey with a matching hat, and her wedding corsage.

Drumerman-De Vries

The marriage of Ruth Mae, daughter of Mr. and Mrs. Maurice P. De Vries, of New York, and Aircraftsman Alvin R. Drumerman, R.C.A.F., of Trenton, Ontario, only son of Mr. and Mrs. Harry L. Drumerman, of Winnipeg, formerly of Montreal, took place at the Mount Royal Hotel, on August 1st, Rabbi Herman Abramowitz officiating. The bride was given in marriage by her father. She wore a gown of ivory satin, cut in a basque effect, with a heart-shaped neckline and long sleeves. Her bouffant skirt of net extended into a long train, and her tulle veil was caught to a Juliet cap trimmed with Duchesse lace from her grandmother's wedding dress. She carried white orchids on a bible, covered with a cascade of bouvardia. Mrs. Philip De Vries was her sister's-in-law only attendant, dressed in ice-blue jersey, and carrying a heart-shaped cascade of roses. Arnold Aaron was best man for his cousin, and the ushers were Lieutenant Philip De Vries, U.S.N.R., Irving Levitt, and Bernard Lande. A reception and dinner followed. Mrs. De Vries wore a navy blue draped sheath gown, trimmed in old lace, and a corsage of orchids, and Mrs. Drumerman wore a gown of rose lace, with a corsage of marguerites. The bridal couple left on a trip to Trenton and Winnipeg, the bride wearing a navy blue tailored outfit, with navy accessories. They will live in Trenton.

Izenberg-Scharge

The marriage of Gertrude, daughter of Mr. and Mrs. Otto Scharge, Hutchison Street, formerly of Vienna, to Ben., son of Mr. and Mrs. Max Izenberg, Grosvenor Avenue, took place on August 2nd, at the home of Rabbi H. Rothblatt, who officiated. The bride was given away by her father, and wore a light blue crepe jacket dress, with a round neck, and buttons to the waist, and a pleated skirt, with applique around the neck and pockets. She had a light blue cap with a short blue veil, and a bouquet of white lilies and baby's breath. Her matron of honor was Mrs. Nat Izenberg, sister-in-law of the groom, dressed in a blue and white print, with a white hat and a corsage of American Beauty roses. The best man was N. Izenberg, oldest brother of the groom. Mrs. Scharge wore a green dress, with an American Beauty corsage and a black hat and veil, and Mrs. Izenberg wore a navy blue printed dress with a corsage of Tea roses. A reception was held at the Rabbi's home, and supper afterwards at the bride's home, for the immediate families. The bridal couple left on a trip to Lesage, the bride wearing a black pin-striped tailored suit, with a white angora sweater, and a corsage of American Beauty roses.

Jampol-Drumerman

The marriage of Miss Tannie Corinne Drumerman, youngest daughter of the late Ben. Drumerman, and of Mrs. Eva Drumerman, of Winnipeg, formerly of Montreal, to George Jampol, only son of Mr. and Mrs. C. Jampol, also of Winnipeg, took place there on July 25th.

APPROACHING MARRIAGES

Mr. and Mrs. Benjamin Ranstein, of Toronto, announce the approaching marriage of their daughter, Rhoda, to Sydney Abbey, son of Mr. and Mrs. Marcus Abramowitz, 4328 Coolbrook Avenue, to take place on August 23rd in Toronto.

The marriage of Harriet, daughter of Mr. and Mrs. Samuel Bloomfield, Chomedy Street, to Edward David, son of Mrs. Hortense Joseph, of New York, and the late A. Pinto Joseph, will take place in the chapel of Shaar Hashomayim Synagogue, on Sunday afternoon, August 16th.

BAR-MITZVAHS

Mr. and Mrs. Charles Benjamin, Dollard Boulevard, celebrated the bar-mitzvah of their youngest son, Peter, at his camp at Lac Brule, on August 1st. Over 200 boys and girls, fellow-campers of Peter, as well as the relatives and intimate friends who spent the week-end in the Laurentians were present. Rabbi Charles Bender officiated and delivered the benediction. A luncheon was given at the camp by Mr. and Mrs. Benjamin. Mr. Benjamin thanked the speaker, the guests and the camp personnel. The bar-mitzvah and his uncle, Harry Benjamin, also spoke.

ENGAGEMENTS

Mr. and Mrs. B. Adelman, Sherbrooke Street West, announce the engagement of their daughter, Jane, to David George, only son of Mr. and Mrs. Joseph Rigler, Sherbrooke Street West.

Mr. and Mrs. N. Kaufman, Clarke Street, announce the engagement of their daughter, Esther, to Ben., son of Mr. and Mrs. A. Silver, Clarke Street.

Mr. and Mrs. S. J. Kletsky, Edward Charles Street, announce the engagement of their daughter, Sara, to Milton, son of the late Moses Segal, and of Mrs. Segal.

CLASS IN COOKERY

MEAT BALLS AND NOODLES

one pound ground meat
one-quarter cup crushed corn flakes
one onion chopped fine
one egg
one clove of garlic

Mix all ingredients together, form in small balls and roll in bread crumbs. Cook for two hours in equal quantities of tomato soup and water (one can each).

Serve on platter with boiled noodles, and this sauce: Combine one tin of tomato soup, one-half a pound of mushrooms, one large fried onion, half a green pepper cut fine, one red pimento, and cook for twenty minutes. Pour over the boiled noodles.

Mrs. Norman Pedvis,
93 Brown Avenue, Quebec City.

BOILED SALMON TROUT

Put one small, chopped onion in bottom of a pot. Then place sliced salmon trout over it and barely cover with boiling water. Add one or two diced potatoes, diced carrots, diced celery, and enough garlic and salt and pepper to taste. Boil for half an hour. When all the water has boiled down, add one tablespoon oil, and let simmer.

Mrs. M. Resnick,
71 Lyndhurst Avenue, Toronto.

Mr. and Mrs. Sidney Baranoff, 5915 Jeanne Mance Street, Montreal, nee Miss Rosalyn Saltzman, daughter of Isadore Saltzman and the late Mrs. Saltzman. Mr. Baranoff is the son of Mr. and Mrs. S. Baranoff, 748 De L'Epee Avenue.
—Society Studio

BIRTHS

Born, at the Jewish General Hospital, on July 30th, to Mr. and Mrs. Harry Cohen (nee Belle Gasco), a son.

Born, to Mr. and Mrs. M. Stone (Steinman), a daughter, Anna, on July 31st, at the Homoeopathic Hospital.

Born, at the Jewish General Hospital August 1st, to Mr. and Mrs. Saul Rodgers (nee Sara Cohen), a daughter.

Born, at the Jewish General Hospital on August 1st, to Mr. and Mrs. William Mintz, (nee Miriam Flam), a daughter.

Born, to Mr. and Mrs. Harry Heft (nee Rae Hartman), a son, on August 3rd, at the Jewish General Hospital.

Born, at the Jewish General Hospital, July 31st, to Mr. and Mrs. Nat. Lazanik (nee Pearl Finkelstein, formerly of New York), a son.

Born, to Mr. and Mrs. Louis Wiseman (nee Martha Thow) at the Jewish General Hospital, on August 2nd, a son. Stillborn.

Born, at the Jewish General Hospital, on July 31st, to Mr. and Mrs. H. Wax, a son, brother of Estelle.

Born, at the Kingston General Hospital on July 28th, to Mr. and Mrs. Harry Rosen of Kingston, Ont. (nee Sylvia Caplan, formerly of Montreal), a daughter.

Born, at the Jewish General Hospital on August 2nd, to Mr. and Mrs. Mac Bellis (nee Rose Singer), a daughter.

Born, at the Jewish General Hospital, on August 3rd, to Mr. and Mrs. Fred Katz (nee Beatrice Capelovitch), a son.

Born, on August 4th, at the Jewish General Hospital, to Mr. and Mrs. Hyman Cohen, a son.

Born, at the Jewish General Hospital on August 2nd, to Mr. and Mrs. Nathan Angino (nee Dora Abramovitch), a daughter.

Born, at the Royal Victoria Hospital, on August 3rd, to Mr. and Mrs. W. Altman (nee Ruth Frohlich), a daughter.

Born, at the Woman's General Hospital on August 3rd, to Dr. and Mrs. George Biron (nee Rosie Freedman), a son.

DEATHS

David Latt, age 64, formerly of Detroit, died on July 30th at the Jewish General Hospital. He is survived by his wife, Bella; his only daughter, Mrs. Louis A. Sendel; two granddaughters, Rhoda and Dorothy Sendel; and two brothers, Aaron and Jacob Latt. Funeral was held from Paperman's, Rabbi H. Rothblatt officiating. Interment was in King Edward cemetery at the Back River. Shiva was at the home, 5073 Victoria Avenue.

Sarah Adelstein, wife of Nathan Fickler, died at her home on August 3rd. She is also survived by two sons, Harry and Joseph, and three daughters, Mrs. Jack Rosenberg, Mrs. Harry Greenberg, and Mrs. Theodore Kirsh. Funeral was held at Paperman's on August 4th, Rabbi Julius Berger officiating. Interment was in Shaare Zion Cemetery. Shiva at 4530 Decarie Boulevard, Mrs Adelstein's home.

The death of Israel David, husband of Badanna Garelick, died on August 1st. He is also survived by his children, Max, Sarah, Lee, Esther; three grandchildren, Jacob Leon, Haskell Edward Greenberg; and two sisters, Mrs. S. Tamarin and Mrs. Israel Dweskin. Funeral was held from his home on August 2nd by Rabbi I. Weisblatt, and Rabbi N. Aframovitch. Interment was in the Hebrew Sick Benefit Society Cemetery. Shiva at his home, 6085 Hutchison Street.

IN MEMORIAM

A tribute of love and remembrance to a dear Mother and Grandmother, Hannah Phillips Goldstein, who passed away August 9th, 1940. Sadly remembered by her children and grandchildren.

American Jews contributed $900,000 to the Jewish National Fund in 8 months. This constitutes 75% of its total income.

"Hamburger Fremdenblatt", a German newspaper, published the following grim description of a Jewish mass grave in the Warsaw Ghetto: "The grave is a ditch 30 yards long by 20 yards wide. The bodies are collected from all over town and thrown into the grave naked. Shrouds are not allowed because the cloth is needed for the living."

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The Romantic Story Of A Zager Jew

Surinam, better known today as Dutch Guiana, figured in the news recently, when it was announced that the U.S.A. was establishing a military base there for the duration of the war. To-day there are only a few odd settlers in that part of the world. Nevertheless, Surinam is the cradle of a popular surname amongst Lithuanian Jews, and tells a very exciting story of Jewish pioneering in Dutch history. The surname which originated from Surinam is "Surinamer," sometimes spelt "Surnamer," and is common amongst Jews hailing from the Lithuanian village of Zager.

How does Surinam, a distant Dutch colony north of Brazil, come to be associated with a Jewish surname in Lithuania? The story was recently described by an American Jewish writer who got in touch with several Surnamers in the United States, and obtained from them first-hand information on the subject.

Over two hundred years ago a young lad left the village of Zager and went to Libau, the Baltic port, in search of adventure. His name was Naphtali Ben Isaac Hacohen. In Libau he engaged in the export trade, which then began to develop, and come close to the sea and its adventures. Before long, he sailed for Holland where he was naturalized and assumed the name of Gerrit Jacobs. Later he left the Dutch shores in search of further adventure, and finally settled in Surinam. He made his home in Paramaribo, the capital, and settled down to the life of a planter.

Jacobs was very successful. He established a big plantation named "Never Worry." He employed hundreds of slaves, took a keen interest in the welfare of the colony, and became an influential personality. Before long he was appointed Governor of Surinam. He died round about 1760, and left a will which became a legend amongst Lithuanian Jews. Only some twenty years ago there were still Jewish families in Lithuania who benefited under the provisions of the Surinam will. People spoke of them, in good humour, as the "Royal Family," "Heirs of Surinam," or "Surinam Millionaires."

The will was executed in Paramaribo, capital of Surinam, on the 21st of June, 1754, at "approximately 5 o'clock in the afternoon." A notarial copy made in Amsterdam six years later is in the possession of some American Surnamers. In his will "Gerrit Jacobs, known in Hebrew as Naphtali Ben Yitzchak Hacohen," requests that he be given a Jewish burial and that a tombstone be erected on his grave. After providing a small sum for the paupers of the local Dutch Reform Church, he leaves 300 Gulden to the Hochdeutsche Synagogue of "Never Shalom" of Paramaribo, on condition that prayers be offered for his soul at the afternoon Services on Yom Kippur. His house he bequeathes to his wife on condition that she does not sell the twelve slaves who had been attending to his needs. Should she be unwilling to use their services, the slaves are to be given a home on the plantation "Never Worry."

The will then turns to provisions for blood relations in Lithuania. Everyone of his nieces and grandnieces was to receive on marriage a dowery of six hundred Dutch Gulden. Some relatives named "Yesharun" and "Woulf" are also provided with certain sums. Finally, the will provides that under no circumstances should the plantation "Never Worry" ever be sold. It should remain a source of support for his blood relations for all times.

Soon after his death a brother, Gershon, who was with him in Surinam, and was one of the executors of the will, went to Europe and made up a list of the blood relations. At first their number was not very large, and each one's share in the profits of "Never Worry" amounted to a substantial sum of money. One of the surviving Surnamers recalls that his grandfather used to receive from a bank in Surinam some three thousand roubles a year, and it was said that the first generation of the Surinam heirs received no less than ten thousand roubles a year each. When the Russian Government ordered Jews to adopt surnames, it was but natural that those who benefited munificently from the Surinam fortunes should make it their surname. As it was, many of them were already popularly known as the "Surinamers."

Generations came and generations went. The number of Surinamers grew, increased and multiplied, and the amount allotted decreased. As a result of having had an annual income the Surnamers in Lithuania prospered. Some went to Libau, where they engaged in export trade. Many went to America, where they continued to receive benefits under the will. One of them, Jacob Surnamer, who lives in New York, has the following story to tell: "We were seven brothers, and my father's share was naturally broken up after his death into seven parts. When I received the news of his death, I went to the Dutch consul in New York to arrange about my share. He gave me a royal reception. After a while I received direct from Paramaribo, a cheque for thirty dollars. On the reverse side of the cheque it was stated that the number of beneficiaries under the will was now 2,300!" All in all, he believes that the amount distributed amongst the heirs was two hundred and fifty thousand dollars.

Jews in Zager continued to receive cheques up to 1923. Then this income suddenly stopped. It is believed that the crisis in the coffee and cocoa industry affected the plantation, and it was run at a loss.

Surinam became a legend amongst Lithuanian Jews. It has played on the imagination of the Jewish youth. Knowing all about the large fortune which was amassed by a humble Zager Jew across the seas, many young men were fired with a desire to emigrate. It is believed that the story of the Surinam fortune inspired young Jews to go to America and South Africa. There are many more Zager Jews in America and South Africa than in Zager itself.

This article is from the Zionist Record.

Jews in Sofia and other major Bulgarian cities will be deported to small towns where they will be compelled to live in special quarters.

A reward of 100,000 francs has been offered by the Paris Gestapo for information leading to the discovery of the offices and editors of "Unser Wort", a Jewish underground paper appearing in France.

Over 40,000 British Jews, more than 11% of the entire Jewish population in Britain and Northern Ireland, are now serving in the armed forces. Jews constitute less than 1% of Britain's population.

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Announcement

FAYE BROWN CATERER

Now returned to Toronto to resume catering.

Office will not be on Midland this summer. Telephone LI. 8184.

APPROACHING MARRIAGES

Mr. and Mrs. Benjamin Ramstein announce the approaching marriage of their daughter, Rhoda, to Sydney Albey, son of Mr. and Mrs. Marcus Abramowitz, of Montreal, to take place on Sunday, August 23rd.

BIRTHS

Born, to Mr. and Mrs. O. L. Joseph (nee Reva Barron) 2006a Bathurst Street, on July 26th, at Toronto General Hospital, a son.

Born, to Mr. and Mrs. Samuel Peichovitz, Phoebe Street, on July 18th, at Mount Sinai Hospital, a daughter Linda Claire.

Esther Says:

"The Melvin Draperies at 1371 Bathurst Street carries a fine and varied assortment of fabrics suitable for making into bedspreads, draperies, curtains, and the like, for either the simple or more luxurious taste in home decoration. Melvin Draperies make dressing tables, boudoir chairs, and Venetian blinds to order, and all work is done under the personal supervision of Mr. B. Melvin. Estimates may be had from him without charge or obligation. This shop invites comparison with others, and extends a gracious welcome to all those who are interested in interior decoration. For those who are bringing their homes up to the modern standard in harmony of beauty and comfort, there are many items to be had at Melvin Draperies for economy and attractiveness. The telephone is Lo. 8825."

More than 3,500 Jews in Budapest lost their jobs as a result of the order prohibiting Jews to hold positions as managers of buildings, hotels and hotel clerks.

A common tombstone was unveiled in Haifa to mark the graves of 231 Jews who lost their lives in the sinking of the Patria in Nov. 1940.

The Archbishop of Canterbury, William Temple, "looks like a Jew," "has Bolshevist ideas" and "is of Jewish origin", asserts "Angriff", Goebbel's paper.

In the last six years the enrollment of the Jewish parochial schools of the Yeshiva type, in the U.S., has shown an increase of 12.7%.

CLASSIFIED

For rent—Three roomed flat in new modern home. Private bathroom. All conveniences, near car-line. La. 9010.

For sale — Two new modern eight-roomed homes just being completed and decorated. Tiled kitchen, recreation room, washroom in basement, side drive, deep lot. 349-9 Walmer Road, near Casa Loma. Builder, Ke. 2326.

For rent — Room in cottage, share kitchen, living room. $25 for August or $10 weekly. Jackson's Point, near Alspector's. Me. 2372, evenings.

Business gentleman desires room with board in apartment only. Congenial family and comfortable home essential. Permanent accommodation desired. Telephone KI. 1888.

Social Notes — Toronto

Misses Clara and Minnie Kallmeyer, South Drive, have returned from a two weeks' stay in Owen Sound, Ont.

Mr. and Mrs. Samuel Yolles, Forest Hill Road, spent a few days at Algonquin Park.

Mr. and Mrs. Ralph Raphael, Spadina Road, have returned from Crystal Beach.

Mr. and Mrs. Maurice Cohen, Bowling Avenue, have taken a boat trip to Montreal, where they will spend a few days.

Mrs. D. Wolpaw of Cleveland, Ohio, has returned home after spending several weeks with her brother-in-law and sister, Mr. and Mrs. Jay J. Allen, Roxboro Drive.

Mrs. Harry Marks, Walmer Road, is taking a holiday at Crystal Beach.

Mrs. F. Kay, Barton Avenue, accompanied her daughter, Ruth, and niece, Miss Myra Willinsky, have returned from a three weeks' vacation at Wasaga Beach.

Mrs. M. Goldstein and son, Russell, Claxton Boulevard, are spending two weeks at Jackson's Point.

Mr. and Mrs. Gordon M. Pearcy, Avoca Avenue, were called to Philadelphia, Pa., by the sudden death of the latter's mother, Mrs. Samuel Jacobs.

Miss Jeannette Bresiin, Douglas Drive, spent two weeks at Port Sydney, Muskoka.

Mr. and Mrs. Murray H. Dreimin, Markham Street, are on vacation with Mr. and Mrs. Robert Sian, at their summer home at Jackson's Point.

Mr. and Mrs. Samuel Freedman, Bathurst Street, are at Mary Lake, Muskoka, for a few weeks.

Mr. and Mrs. Morris Rosenberg, Ridge Hill Drive, are at Belle Ewart for the season.

Mrs. B. Ludwig and Mrs. L. Stock, Westmount Avenue, are at Mary Lake for several weeks.

Pilot Officer Gordon Rosenthal, R.C.A.F., of Brantford, spent a few days with his parents, Mr. and Mrs. A. Rosenthal, Russell Hill Road.

Mr. and Mrs. Lorne Greene, Bathurst Street, are spending their vacation in Muskoka and Algonquin Park.

Mrs. A. Simonsky, Brunswick Avenue, visited her son-in-law and daughter, Mr. and Mrs. Joseph Sweet, in Hamilton.

Mr. and Mrs. David Gordon, Bathurst Street, are spending their vacation at Mary Lake, Muskoka.

Dr. and Mrs. Ira Kaplan, Palmerston Boulevard, are spending a week in Muskoka.

Mr. and Mrs. Mort L. Levy, Bathurst Street, are spending a week at Mary Lake, Muskoka.

Dr. and Mrs. Samuel Lavine, Davenport Road, have returned from Crystal Beach, where they spent a few weeks.

Mr. and Mrs. M. A. Levy, Turner Road, are at Milford Bay, Muskoka, for a week.

Mrs. H. Kamarner, Barton Avenue, has returned home after spending several weeks at Roche's Point.

Dr. and Mrs. H. Winkler, Beatrice Street, are at Belle Ewart for the season.

Mr. and Mrs. A. Webber, Churchill Avenue, were in Montreal for two weeks.

Mrs. L. Mudrick, Bellevue Avenue, is spending two weeks in Montreal.

Misses Frances and Beatrice Heller, Harrison Street, are spending several weeks at Crystal Beach.

Miss Bessie Fulte, Baldwin Street, is spending two weeks at Port Stanley.

Mrs. Harold Paul and daughters, Jennie, Ruth, and Mrs. S. Caplan, Palmerston Avenue, have returned from Montreal.

Miss Frances Weinstein, Lakeview Avenue, spent a few days at Jackson's Point.

Mr. and Mrs. Bernard Sussman, Grace Street, spent a few days in London.

Mrs. R. Zweig, Beatrice Street, spent her vacation at Midland.

Mrs. M. Paul, Euclid Avenue, has returned from Montreal.

Miss Adeline R. Caller, of Hamilton, visited her uncle and aunt, Mr. and Mrs. S. Rittenpenn, 225 Markham Street.

Mrs. Arthur Geller and daughter, Sylvia, Bloor Street West, are spending two weeks at Crystal Beach.

Misses Sylvia Charendoff, Brunswick Avenue, and Rena Hoffman, Palmerston Boulevard, have returned from their vacation at Port Dalhousie and Crystal Beach.

Miss Carole Levenson, Palmerston Boulevard, spent several days at Roche's Point.

Mrs. Leslie Zach, Bellevue Avenue, is on vacation at Crystal Beach.

Mrs. N. Langer and son, Paul Stephen, Turner Road, spent several days with Mr. and Mrs. A. Ginsberg at their summer cottage at Jackson's Point.

Mr. and Mrs. Joseph Hootnick, 1054 College Street, have returned from New York, where they visited the latter's parents, Mr. and Mrs. J. Auld.

Miss Sybil Jacobson, Robina Avenue, is spending the remainder of the summer with her grandparents, Rev. and Mrs. A. I. Wishman, of Rochester, N. Y.

Mr. and Mrs. A. Pasternak and family, Fisher Street, are at Roche's Point for a few weeks.

Mr. and Mrs. M. Blumenthal, Northcliffe Boulevard, are at Tent City for the summer.

Mr. and Mrs. Robert Hurwitz, Nina Avenue, have returned after spending two weeks at Mary Lake, Muskoka.

Mr. and Mrs. J. Sandy, Springhurst Avenue, have returned from Varty Lake, Yarker, where they spent their vacation.

Mr. and Mrs. Percy Pasternack and family, Avenue Road, are at Roche's Point for a few weeks.

Mrs. S. Cohen and granddaughter, Francine Zack, Bellevue Avenue, are spending two weeks at Crystal Beach.

Mrs. Morton Sodomsky, Avenue Road, has returned from Crystal Beach, where she spent three weeks.

Mr. and Mrs. Samuel Crafton, Briar Hill Avenue, have returned after a month's stay at Southampton, Ont.

Mrs. L. Koffler and son, Murray, Rosemary Road, are on vacation at Algonquin Park.

Miss Gertrude Rosenfeld, Markham Street, has returned from a boat trip up the St. Lawrence River.

Dr. and Mrs. B. B. Conway, Bloor Street West, are spending their vacation at Roche's Point.

Miss Miriam Rubinstein, of Cleveland, Ohio, spent a week with her uncle and aunt, Mr. and Mrs. S. Pearl, Albany Avenue.

Mrs. L. Schwartz and daughter, Eleanor, 619 Manning Avenue, are spending two weeks at Midland.

Dr. and Mrs. I. A. Warren, of Chicago, Ill., spent several days with the former's mother, Mrs. I. Warshavsky, Palmerston Boulevard.

Mrs. Daniel Swadron and daughter, Regina, 48 Rosenorth Gardens, are spending the summer at Jackson's Point.

Mr. and Mrs. Carl Cole and family, Bathurst Street, are at Jackson's Point for the summer.

Mr. and Mrs. Lorie T. Simonsky, Forest Hill Road, entertained at a buffet supper party.

Mr. and Mrs. Maurice Shugar gave a house warming party for about twenty friends at their new summer home, the former Colonel Lennox estate, at Jackson's Point.

Mrs. G. Plenman and Mrs. Samuel Dingberg were hostesses at a kitchen shower to honor Miss Sonya Dalgard, whose marriage to Leonard Stein takes place on August 30th.

Mesdames L. Fienberg, S. Bomza, F. H. Bookman and Miss Leona Fienberg, were hostesses at a tea in the Tudor Room, Royal York Hotel, to honor the approaching marriage of Miss Muriel Fienberg to Peter Levine. Mrs. L. Fienberg, mother of the bride-elect, received in blue sheer and lace, and corsage of roses; assisted by Mrs. I. Levine, mother of the groom-elect, in blue chiffon, and a corsage of roses. The honoree wore turquoise blue lace and net fashioned on princess lines and leg o' mutton sleeves, and an orchid in her hair. The tea table was covered with a lace cloth and held white candles and bowls of roses and sweetpeas. Mesdames F. Martin, H. Richards, S. Weinstein and B. Springer, of Belleville, poured, their assistants being: Mesdames J. Carelick, I. Freedman, S. Rubin, S. Fienberg, Robert Fienberg, and Misses Sylvia Moriano, Geraldine Fienberg, and Belle Barnholtz. About one hundred guests called, among those being: Mrs. J. Abramsky, of Belleville; Mrs. A. Parker and Mrs. E. Levine, of Whitby; and Miss Ruth Wright, of Hamilton.

At Smith's Bay House, Port Carling, Muskoka, were: Mr. and Mrs. I. Stone, Mr. and Mrs. Gordon Schwartz, Mr. and Mrs. Louis Grossman, Mr. and Mrs. Manuel Ross, Mr. and Mrs. J. Starkman, Dr. and Mrs. M. Rachlin, Mr. and Mrs. Seligman, Mrs. M. Taube, Mrs. J. Cowan, Edward Ross, Harold Stein, Henry Schwartz, Morris Bern, Murray Gorman Murray Hundert, Louis Garfield, Harold Klein, Ben Rosenberg, William Fishman, Harold Rich, Corporal Leonard Levy, R.C.A.F., Saul Olch, Murray Simon, Jack Feinberg, David Subway, Carl Rappaport, Harold Coleman, Morris Wiser, Samuel Sher, Isidore Hammett, Samuel Rosenblatt, Leonard Kay, Albert Goldman, Gordon Berman, David Ardman, Hyman Razner, Raymond Jacobs, Misses Eve Silverstein, Dorothy Chetman, Rose Convitz, Pearl Freeman, Helen Garfinkle, Goldie Posen, Anne Puro, Freda Klein, Ruth Weinstock, Esther Mudrick, Pearl Mudrick, Goldie Fine, Sylvia Wiser, Doris Rathman, Rose Greenberg, Rose Krakower, Beatrice Halpern, Judith Stein, Molly Gottlib, Elsie Hershenhoren, Rae Schaller, Betty Solomon, Beatrice Garza, Dorothy Goldbar, Leah Salsberg, Helen Cllinsky, Shirley Taylor, Ida Horowitz, Evelyn Jacobs, Elaine

Leonard Allen, three years old, son of Mr. and Mrs. J. Neiman, 190 Markham Street, Toronto.
—Famous Studio

MARRIAGES

Taft-Eisenstat

The wedding of Mynne, daughter of Mrs. Eisenstat and the late Solomon Eisenstat, to Bruce Taft, son of Mr. and Mrs. Nathan Taft took place on June 14th, at the home of the bride's mother, 17 Wells Hill Avenue, Rabbi Morris Zimmerman officiating, assisted by Rabbi David Monson. The bride was given in marriage by Mr. and Mrs. Joseph Eisenstat, of Hamilton. She wore and afternoon dress of white eyelet pique, with a crown of apple blossoms in her hair, and carried a white prayer book with a cascade of rose buds and streamers of baby's breath. She was attended by her sister, Miss Belle Eisenstat, wearing an afternoon dress of heaven blue, and large matching hat, and carrying a nosegay of pink roses and sweetpeas. Aircraftsman Sol. Lindsay acted as best man. The bride's mother received in a forget-me-not blue dress, and corsage of yellow roses; assisted by the groom's mother wearing a blue frock and corsage of American Beauty roses. After cutting the wedding cake, the couple left for Quebec, and are living in Toronto. For travelling the bride wore a tan suit, with brown accessories, and carried a Llama coat.

Zack-Kotick

The marriage of Bella, daughter of Mrs. Kotick and the late C. Kotick, Manning Avenue, to Leslie, son of Mr. and Mrs. I. Zack, Palmerston Avenue, took place on July 26th, at the home of Rabbi S. Langer, who officiated. The bride wore a blue suit, with matching accessories, and a corsage of roses and sweetpeas. A dinner followed for the immediate family at the home of the groom's parents. After a honeymoon in Niagara Falls, the couple will live in Toronto.

DEATHS

The death of Hyman I. Soltz, 55 Ulster Street, occurred on August 2nd, at Mount Sinai Hospital after a short illness. He was seventy-four years old. Mr. Soltz came to America from Vilno, Russia, in 1887, and was a resident of Grand Valley, Ontario, for fourteen years before coming to Toronto. He was a member of Anshe Lida Congregation for the past twenty-five years and was well-known among the pioneers of this community. He is survived by his wife, Jennie; eight daughters, Mrs. Samuel Cohen, Mrs. Jack Cowan, Mrs. Morris Backman, Mrs. John Levinson, and Minnie and Ruth, all of Toronto; Mrs. Harry Zellig, of Windsor; and Mrs. Joseph Tauzman, of St. John, N. B.; three sons, Louis, Arthur, and Michael, all of Toronto; and thirteen grandchildren. Services were held from the United Hebrew Burial Society to Rosehawn Cemetery.

The death of Mrs. Edward Lawrence, widow of the late Edward Lawrence, former residents of Toronto, took place in Washington territory. She is survived by two daughters, Gertrude and Julia, and one son, Lionel.

UNVEILINGS

The unveiling of a monument to the late Abraham Zimmer will take place on Sunday, August 16th, at 1 p.m., at Labour League Cemetery, Dawes Road.

The unveiling of a monument to the late Abraham Lieberman will take place August 26th, at 2 p.m., at Gool Tzedec Cemetery, Jones Avenue.

Adelberg Frances Leibovitz, Sadye Goldman, Judith Greenberg, Dorothy Panzer, Esther Samuels, Shirley Steinberg, Audrey Albert, Rose Ainsman, Lillian Carroll, Sarah Kirshen, Dinah Gloss, Lillian Solomon, Ethel Rappaport, Ellen Epstein, Lyla Pinkus, and Betty Solomon.

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. . . And when holiday-time is over, pleasant memories will make you

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City phones: — LA. 2369; ME. 7864 or Write — Max Smith, Port Carling, Ont.

Denies Zweig Turned Away From Jewish Life

Joseph Leftwich, who knew the late Stefan Zweig from the time of his arrival in England in 1933, and came in frequent contact with him, gave an intimate picture of Zweig in a valedictory address in his honour at the Anglo-Palestinian Club in London, England.

Mr. Leftwich quoted from a number of letters which Zweig had sent him.

"There is no other way of destroying Hitler," Zweig wrote in one of these letters. "I deplore the fact that I am 58. People would say that I knew well enough that I would never be accepted if I volunteered for service in the army; but that is how I feel about it. I can't understand a single Jew of military age not joining up to fight Hitler. If Hitler remains not a single Jew will be allowed to remain. . ."

Zweig, said Mr. Leftwich, found himself shut out from any chance of taking part in the war against Hitler. He felt he was inactive and useless. Worse than that, he felt he was in spite of everything regarded as a fellow-countryman of Hitler's and in a way suspect because of it. When Freud died in London, Zweig came from Bath, where he was living at that time, and spoke in the crematorium. Then a big Freud memorial meeting was arranged and Zweig was announced as one of the speakers. But he did not speak. It was stated at the meeting he was ill. It was not true, he wrote to Mr. Leftwich, he was not ill. But he had not been able a second time to face the experience of having to go to the police in Bath to ask permission to travel to London, according to the London Jewish Chronicle.

"I don't want any advantage over the other refugees," Zweig wrote to him. "But I feel so shut in, so restricted, so unable to do anything, to write, to help. How gladly I would have worked for a good cause. You know me, I am not vain. But I am, with Thomas Mann, the most widely read writer in the German language. And I am not allowed to do anything in this decisive hour. If I knew the others were doing it better or at least doing it well — But how dull is this propaganda. . . ."

Technically, said Mr. Leftwich, Zweig soon ceased to be an enemy alien. But still he was not called on to do anything for the war effort and he continued to feel lost and useless. England insisted on treating him as a distinguished foreigner, to be kept at arm's length.

He left England in a state of utter depression and hopelessness.

Zweig identified the Jewish future with the future of the world, and till the end he firmly believed that in an unfree and an unliberal world there could be no hope of any kind of free Jewish life, "assimilationist" or Zionist, in the Diaspora or in Palestine. But he had never turned away from Jewish life. Mr. Leftwich recalled that in 1931, Zweig said: "Although I do not come from a rigorously Jewish family — my mother and father were Jewish only through accident of birth — I have been vitally interested in Jewish problems all my life, vitally aware of the Jewish blood that is in me. . . . There was another influence in my life that made me a Jew in heart and in soul, as well as through birth. I refer to a very dear friend of mine, Theodor Herzl. He showed me the greatness of our race. From that friendship really stems my intense interest in Jewish matters."

One of the first things Zweig did when he came to London in 1933 was to ask the speaker to circulate to the Jewish press a statement repudiating a suggestion that had been made in the emigre press that he was refusing to associate himself with the protests against the actions of the Hitler Government.

"There is nothing further from my mind," he wrote, "than the thought of shutting myself out from the common fate of my comrades and brethren in blood; and I would despise any attempt on my part to surrender, my moral independence in return for any advantages whatsoever. I declare openly and unambiguously that the fate of my brethren in blood is obviously a thousand times more important to me than all literature."

Mr. Leftwich recalled that when he was in Vienna in 1935, Zweig wrote to him: "The shadows are falling more deeply upon Germany's neighbours, on Austria and Czechoslovakia. You can understand how the cheerfulness and enjoyment — the lightmindedness — in Vienna infuriated me — a carnival over a volcano."

He was sure, said Mr. Leftwich, that the life in Brazil must have had some such effect on him. His eyes were fixed on the horror across the Atlantic, in Europe. So after fleeing from the Old World to the New, he at last fled to the next world, weary, exhausted, wondering, like Job, "Why do the wicked prosper?"

Emil Smerstein, the Polish Jewish Senator, has been located in a hospital in Saratov, Soviet Russia, where he lies gravely ill.

According to an Italian broadcast, there were 2,700 Palestinian Jews among the British prisoners seized when Tobruk fell.

The colonies established for Russian Jews in the Crimea and Ukraine were wiped out by the invading Nazis.

Rumanian Christians who help Jews to evade the anti-Jewish laws, will themselves be liable for internment in concentration camps.

The British Board of Jewish Deputies has submitted to the Allied Governments a memorandum dealing with measures to be taken to stop Nazi atrocities against Jews in Nazi-occupied territories.

Abraham Manievich, famous painter, whose works have been acquired by most European museums of art, died in New York at the age of 63.

A new tabloid monthly magazine called the "Jewish Mirror" edited by M. J. Nirenberger, appeared in New York recently.

Denmark's Jews

By Julius Mortimer

The history of the Jews in Denmark is a comparatively brief one if we take into consideration the long historical record of Jewish communities in such neighboring countries as Germany and Poland. There are indications that individual Jews might have lived in the Scandinavian peninsula during the Middle Ages, but such theories belong within the realm of historical speculation. More definite is a record of the baptism of a Jew in Copenhagen in 1600. The actual legal settlement of the Jews on Danish territory dates back to the same year, when a nobleman of Wandsbeck in Schleswig-Holstein, then a part of Denmark, granted to Jews the right to settle on his estates. Since Jews were prohibited from living in the busy Hanse town of Hamburg and the Danish city, Altona, many of them took advantage of this offer. Thus, a Jewish community sprang up in nearby Wandsbeck.

The seventeenth century, which saw the readmission of Jews to England, also witnessed an increase of Jewish settlement in Denmark. King Christian IV in his anxiety to add to the wealth of the country and in particular to speed up the development of the newly founded port of Glueckstadt issued on February 2, 1622, an invitation to Sephardic Jews residing in Amsterdam to settle in Glueckstadt, according them freedom of worship and special trade privileges.

A number of merchants took advantage of this invitation and made their contributions to the commercial development of the country. Still, there was hesitation about admitting the Jews to Denmark proper. Following the practice of the German states, a royal ordinance of February 6, 1651, forbade Jews to enter or travel in the country without special permission from the king. Denmark's war with Sweden and the financial difficulties which ensued, however, caused an adaptation of these regulations, and on January 29, 1657, Gabriel Gomez, court purveyor to the Danish king, obtained letters of admission for a number of wealthy Portuguese Jews.

While the old regulations were still enforced against German Jews, many managed to settle in Hamburg and Altona. Further admission of Jews was proposed in 1671 in a report to the king by the Council for Remedying the Needs of the Land. By slow immigration, a small community began to take shape in Copenhagen, and in 1684 the first house of prayer was opened there by German Jews. For a long time, however, most Jewish life was concentrated in the three cities, Hamburg, Altona and Wandsbeck, the last two under Danish rule, all of which were regulated by a joint chief rabbinate. Several other Danish cities had small Jewish populations.

By degrees, Danish Jews obtained more and more rights, and in 1682, they were able to fight successfully the proposal of the police chief of Copenhagen to enclose them in a ghetto. Similarly, a provision of 1725 which prohibited Jews from employing Christian domestic help was rescinded nine years later. In 1726, however, immigration restrictions were made more stringent, each immigrant being required to possess a capital of 1,000 thaler.

The contributions of Jews to commerce, handicrafts, and industry became increasingly noteworthy during the eighteenth century. Their economic position was also strengthened, and, as a result, earnest efforts to obtain emancipation were undertaken by leading Jews. Crafts were opened to the Jews as early as 1788. The effect was marked; by 1814 there were 140 artisans and more than thirty factory owners among the 2,400 Jews of Copenhagen.

As in other European countries at the end of the century, when more enlightened policies toward Jews were being considered, a committee was set up by the king on September 4, 1785, to work out a plan whereby "the Jews could be made into valuable citizens worthy of all civic rights in common with their fellowmen." The summoning of the Sanhedrin by Napoleon in 1807 provided another stimulus for further discussions of the same problem. The exceptional bravery of Jews who fought by the side of the Danish Army with Napoleon in 1809, finally led to their admission into the army. In the words of Frederick VI: "The rule that decrees that equal burdens must follow equal privileges also applies to the Jewish nation, and they therefore must be subject to conscription in the same manner as other subjects of the crown."

Full civil emancipation was given to Jews in a royal decree of March 29, 1814, whereby "those of the Mosaic faith who were born in Denmark or who had earned permission to reside therein should enjoy the same rights as all other subjects to earn their living in whatever legal manner." At the same time, they were required to give up the jurisdiction of the Jewish courts and to keep their commercial and other records in the Danish language instead of the Judaeo-German. In 1843, the special Jewish oath was abolished. The culmination of the process of emancipation was reached when complete equality was granted to Jews in the Constitution of July 5, 1849 (Clauses 81 and 84). This equality hastened the tendencies toward Westernization among the members of the Jewish community.

In the 1860's there were in Denmark, outside of Schleswig-Holstein, about 5,000 Jews, of whom 2,500 lived in Copenhagen. During the latter part of the century the Jewish population remained practically stationary. By 1890, there was a marked decrease of Jews in the provincial towns to about 500, while their numbers in Copenhagen increased to about 3,000. In proportion to the general population there was a decrease of 50 per cent, from 0.4 per cent in 1880 to 0.2 per cent at the end of the century. Jews from Germany and later from Russia and Rumania emigrated to overseas rather than to Scandinavian countries, themselves regions of emigration.

As a consequence, Jewish communal life in the provinces contracted sharply. Thus, at the beginning of the present century, there were less than 3,500 Jews in Denmark. Immigration was discouraged by restrictive mercantile regulations. The major reason for this small number, however, was the prevalence of intermarriage, almost 50 per cent of marriages by Jews in 1900-05 representing intermarriages.

Some immigration from Eastern Europe in the years before the World War helped to restore the losses due to intermarriage, but it was insufficient to create a really sizeable community. At the end of the first World War there were about 6,000 Jews in the country, of whom about 97 per cent lived in Copenhagen. The only other Jewish community of some consequence is to be found in Randers, a town in East Jutland.

The main expression of Jewish group activity in Denmark is the religious life of the community. Official permission to found a congregation and hold religious services was granted in 1684 to Copenhagen Jews, and ten years later Abraham Salomon became the minister of the little congregation, the first in the country. The first sizeable synagogue was established in that city in 1732. Other congregations were founded in the provinces.

The community was also active in the field of education. One of the results of royal encouragement to Jews to learn trades and arts during the latter part of the eighteenth century was the organization, under the influence of the Enlightenment, of a foundation for placing "the Mosaic Youth in Industry and Art," by the brothers Hyman Isaac and Levin Isaac Cantor. This foundation still exists and has extended the scope of its activities to meet modern conditions.

In 1803, Heymann Jacob Bing, who had emigrated from Holland as a poor teacher, founded the Institute for the Mosaic Youth to furnish educational facilities for Jewish youth. Education within the Jewish congregation also made advances under the guidance of Levin Nathanson and D. A. Meyer, who established schools with the specific purpose of educating Jewish youth in citizenship. Similar provisions were made for Jewish girls with the establishment on October 28, 1810, the birthday of Princess Caroline of Denmark, of the Caroline School for Jewish Girls.

The Enlightenment in Denmark, influenced by Germany, resulted in the introduction of the reform movement, which was developed by Curate Isaac Mannheimer as a force against assimilation and conversion widely prevalent among Danish Jews. Mannheimer introduced preaching in the Danish tongue and modernized religious education and confirmation for Jews. The most notable figure in religious development, however, was Chief Rabbi A. A. Wolff, who was called to lead the Jewish community in 1833. His training was both talmudic and liberal, and he succeeded in bridging the differences between the traditionalist and liberal elements. He also was able to slow up the movement toward conversion. In 1833, the great Crystal Street Synagogue in Copenhagen was dedicated. It symbolized the religious unity of the Jews. The centenary of this synagogue was celebrated on April 21, 1933, in the presence of the King and the royal family.

In Copenhagen, the activities of the various Jewish organizations are centered in the Mosaic Faith Society. The Society caters to the educational and welfare needs of the community by supervising charitable institutions and immigrant-aid activities, and by conducting schools for religious instruction. The Society's center includes a library and a museum with a valuable collection of articles from synagogues in the provinces.

Jews have participated fully in the life of the general community, and relations with Danes have been markedly close. Dr. Friediger, the Chief Rabbi, has been a frequent lecturer before Danish audiences of various faiths. One of his predecessors, Chief Rabbi Wolff, leader of the Copenhagen congregation for more than sixty years during the nineteenth century, devoted much of his life to attaining full emancipation of Jews. He was assisted by one of the outstanding literary figures of the country, Meyer Goldschmidt, whose novel, *A Jew*, is a Danish classic.

On the death of Chief Rabbi Wolff, Dr. David Simonsen became the first native-born Chief Rabbi of Denmark. He attained more than local fame for his culture and humanitarianism and was invited to join the faculty of Copenhagen University as Professor of Semitics. Upon his death, his world famous library of more than 40,000 volumes was given to the Royal Danish library.

Of Danish Jews who have distinguished themselves in the civic and cultural life of the country, the list is too long for the inclusion of any except the most distinguished. It would include the President of the Parliament in 1901, Hermann Trier; Finance Minister Edvard Brandes (1867-1931); Professor Emil Hannover, the art historian; Paul Levin, the novelist and critic; Henri Nathansen, the dramatist; Henrik Hertz (1798-1870), the famous poet-playwright, who espoused Christianity in 1822; as well as numerous jurists, artists, musicians, and literary figures. Among the latter, the name of Georg Brandes stands foremost, as the outstanding literary critic of his period.

The tie to Judaism is evidenced more along religious and philanthropic lines than along those of nationalism and Zionism. Still, at no time did the Jewish community display any feelings of isolation from Jews in other parts of the world. Zionism of the cultural and philanthropic variety is an intellectual force in the life of Danish Jews. Copenhagen became an important center of Zionism during the Great War when the central office of the Zionist Organization was transferred to that city. The Copenhagen Bureau acquired great political significance as an information and relief center at that time and maintained relations with both sides in the war. Zionist activities have been widespread since then.

The Jews who hail from Eastern Europe have not entirely abandoned their own traditions. Many of them are active in religious life and in the Zionist movement. A number of secular minded people have established a Yiddish school, which was later incorporated in the Jewish parochial school, where the language of instruction is naturally Danish. Yiddish is included in its curriculum. Another one of their institutions is the *Hasomir* singing society, which has been in existence for over twenty-five years. The traditions of this group are shown by their support of the ORT, the Yiddish Scientific Institute of Wilno and the Medem Sanatorium in Poland, until the present war the outstanding institutions of the Polish Bund.

The persecution of the Jews in Germany brought immediate response and concrete expression of sympathy from the Danish Jews. Because of the geographical limitations of the country, however, it was not possible to admit many refugees. Although German Jews could enter Denmark freely on the basis of the German-Danish agreement regarding free traffic of citizens, only 1,200 refugees settled in the country. Until the present invasion, a relief committee was also active on behalf of Polish Jewish refugees in Lithuania.

When the Nazi Government insisted, however, that the "J" *(Jude)* stamp on passports removed the Jews from the terms of the agreement, Danish authorities put an end to the free influx of Jews. Several thousand other refugees were aided in their efforts to emigrate by the Jewish Emigrant Bureau. More than 300 young refugees from Prague have been placed in private homes, where they will remain for three years preparatory to their departure for Palestine. The fate of the refugee population in Denmark, which now numbers about 1,200 has become extremely precarious under the Nazi occupation.

As in other European countries, anti-Semitic incidents, though of a minor nature, have been recorded in the history of the community. The reluctance to admit Jews to the country was naturally the result of some anti-Jewish feeling. It was also caused largely by the strict Protestant character of the country, which explains in part the fact that Jews were given the right to build their place of worship before the Catholic population had succeeded in obtaining similar privileges. Several minor incidents occurred in the first quarter of the eighteenth century.

One took place when a half-crazy merchant, Holger Paulli, announced himself as the Messiah. Another occurred in 1719, when a Gentile lawyer, Jens Gedsloecke, who had practiced Jewish observances, died, and the authorities demanded that his body be removed from the Christian cemetery and interred in the Jewish cemetery, an order which the Jews refused to carry out. The chief of police of Copenhagen endeavored to magnify the incident into a state affair, but the situation was later eased. For a time, there was also a prohibition against Jews keeping Christian servants. Continuous efforts were made to encourage Jews to embrace Christianity.

One of the notorious instances of anti-Semitic activity in the country, the literary "Jewish feud," occurred in 1813 when the Danish author Thomas Thaarup translated and popularized the anti-Jewish pamphlet of the German, Friedrich Buchholz, *Moses and Jesus*. The Danish poet Jens Baggesen, the noted author Steen Steensen Blicher, and other writers and officials came out in defense of the Jews and declared themselves for the granting of full civil rights. While, in 1814, the Crown Prince issued an order granting full civil liberty to the Jews, placing them on an equal footing with the Christian population, the people were not always as favorably disposed as the government.

The anti-Jewish movement which spread over Germany in the early part of the nineteenth century influenced Denmark, and the political opposition attacked the Jews in order to strike at the government, their protector. In 1819, some riots occurred in several cities, but Frederick VI suppressed the movement with vigor. It was only in the twentieth century that anti-Semitism began to reappear.

With the rise of Nazism to power in Germany, the "Jewish issue" was revived in Denmark. As in other countries, the presence of a small German minority of 30,000 was utilized as the Nazi "fifth column." Territorial claims and the presence of a fairly large concentration of 30,000 Germans in South Schleswig provided an active field for Nazi propaganda, which naturally went hand in hand with Jew-baiting. The *Auslands Organisation* (Foreign Department) of the Nazi Party was particularly active. Campaigns against German refugees were launched. Moreover, the work of these subversive agencies and individuals was aided by Denmark's economic dependence on Germany.

The drastic reduction by Great Britain of imports from Denmark was the cause of the latter's Treaty of Commerce concluded with Germany in 1936. Two years later, the National Bank of Denmark, as a result of this barter agreement, deposited in the German Reichsbank fifty million kroner worth of exchange earned in trade with Britain, a vivid indication of the Nazi economic influence over the country.

It was natural that Nazi Germany should exercise direct pressure on Denmark in an attempt to limit the rights of Danish Jews. As in other countries, demands were made on Danish commercial firms to discharge their "non-Aryan" employees. Moreover, although the Government of Denmark was one of the first to sign the Geneva Conventions of July 6, 1936, defining the legal status and treatment of refugees, fear of Nazi retaliation made the authorities extremely reluctant to apply the Conventions in practice.

About a dozen native Nazi parties, factions and movements are in existence, with an aggregate membership at its highest point of some 50,000—a conservative estimate—all jealously fighting each other for leadership. The most important among these is the Danmarks National-Socialistiske Arbejder Parti, the DNSAP, under the leadership of Fritz Clausen, a 45-year-old country doctor. It's program is the typical Nazi platform, with anti-Semitism playing a major role even in this country with its infinitesimal Jewish population. Significantly, its platform does not include demands for territorial expansion.

The other Danish Nazi party of any importance is the so-called Danish Socialistisk Parti, led by Wilfred Petersen, an ex-lieutenant of the Danish Army, who was arrested on blackmail charges on October 20, 1936, with ten of his subordinates. It recruits its followers mainly from among the rabble of the towns and not from discontented farmers, who support Clausen. Rowdyism is their method of propaganda. Although this group is not so important as Clausen's, it cooperates closely with the Gestapo.

For this purpose, the Nazis have for many years conducted a special intelligence service called *Efterretningstjenst* which also shadows German emigres and other "enemies." In connection with a branch agency at Malmo, in South Sweden, this group in Copenhagen is instrumental in keeping track of all "suspects" crossing the Sound in either direction, and reports to Berlin headquarters. In March, 1939, the party split. The "better" elements formed a new Nazi party called Nordisk Aktion and took with them the party organ *Nordvarn*, an imitation of the *Stuermer*.

The role of these movements following the German occupation is not as yet known. They had not succeeded, however, in shaking the faith of the overwhelming majority of the population in the principles of democracy and tolerance, nor had the incessant Nazi pressure and propaganda succeeded in making anti-Semitism more popular in the country.

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PERFECTOS or PANETELAS 10c

NAZIS MUST FORCE ANTI-SEMITISM ON FRENCH

(Continued from Page One)

declare, through our votes," it said, "that far from renouncing France, and in spite of all the suffering entailed, they will add their sacrifices of today to that of yesterday. They will thus deserve merit, from a juster and freer future, the title of Frenchmen which they will never abandon in their heart, even though it is torn from them by force."

A strict warning has been issued by the Nazis that non-Jews who demonstrate their sympathy with the Jews will be compelled to wear no fewer than three ghetto badges—one on the left breast, another on the right breast, and a third on the back—and will be liable to internment in Jewish forced labour camps. Jews who fail to wear the emblems are to be compelled to wear a number of yellow patches with insulting inscriptions on them.

Meanwhile, still further demonstrations of sympathy with the Jews are reported from Paris. After having been forbidden to wear the yellow Star of David badge, French students have been wearing yellow handkerchiefs in their breast pockets when promenading along the boulevards with their Jewish friends.

It is reported that certain leaders of French pro-Nazi organizations have established for themselves and their party funds a new source of income by selling attractive Jewish girls and women interned in camps in occupied and unoccupied France to brothels in Tunisia, Algeria, and Morocco. Using their influence with the authorities they have already secured the release of over 300 Jewesses from the internment camps and sold them to French North African brothels. The price fixed by them for every Jewess sold to a brothel is 10,000 francs.

Anti-Semitism has been involved in the frictional strife rending the C.I.O., it is alleged by James A. Wechsler, labor editor of P.M., who charges the agents of John L. Lewis with circulating an anti-Semitic leaflet in the fight now raging around the Lewis regime.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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Our Common Mission

By Dr. Redcliffe N. Salaman, Of London, England,
Fellow Of The Royal Society

The position of the Jews today is perhaps the most poignant in all their long history, and yet perhaps because of the intensity of the tragedy the path of the individual Jew is both clearer and more illuminated.

Today the Jew must realise that his sole defence is his Jewishness, using that term in its widest sense. The defences which were created and so enthusiastically manned by our fathers and grandfathers were based on the validity of a thesis which for convenience we may call "Legend of the Englishman of the Jewish persuasion."

It denies to the Jew his mission, and by its very sterility has played no mean part in the decay of the Jewish communal conscience throughout Europe. In any case, recent events have shown that our enemy despises it as an argument and ridicules it as a weapon.

Our only possible answer to Hitlerism is a spiritual one. We must not only tell him but show him that the more he tortures us, and the more he robs us, the more he uncovers and fans into flame the still glowing embers of that spiritual fire which prosperity may choke for a time but which is ever ready to be revived in the day of distress.

Judaism has passed through many phases, which is but another way of saying that it is essentially dynamic and progressive. Had it remained static it could never have survived the destruction of the Temple nor the horrors of the Middle Ages. It is for us to rediscover, or I would rather say to relearn, its primary lessons and in so doing arm ourselves anew for the fight.

But this time the fight is not merely for our own existence nor for our own security, but for the deliverance of all mankind from the barbarism which threatens every spiritual value that has been so painfully built up in the last three thousand years.

Today, we may fortunately leave the religious issues which formerly divided us from our Christian friends to the theologians. It is no longer a matter of importance whether the one expresses his faith in terms of a triphasic Deity or the other finds the indivisible unity of God an all-sufficient basis of his philosophy.

For the ability believes in neither. To him the Jew is abhorrent not because of his deism nor even because of his separateness; the reason lies far deeper. For three thousand years the Jew has been taught, and not without success, to practise those restraints on his individualism which in the aggregate spells civilisation. When, some twenty years ago, Bernard Shaw remarked to my wife Nina, "the Jew is born civilised," he expressed a truth which the present-day barbarians, if not consciously aware of, at least sublimate, in terms of fear and hate.

Many of us, and certainly the world in general, are far too apt to forget that Jewish teachers throughout our history, whether it be Moses and the prophets, or Christ and the rabbis of the Talmud, have one and all preached the same lesson—the sanctity of the individual. This ideal of 'sanctity' seems to me to be inherent in the idea that man is created in the image of God. It matters nothing should it be argued that man has himself created the God which he desires to imitate, for in either case the deduction follows that it is his duty to strive to liken himself to the model.

This characteristic Jewish teaching of the sanctity of life has in the literature and history of our people expressed itself in a variety of ways—but running like a thread through all is the ever clamant demand for social justice. To me this demand for social justice, which is embodied in such an immortal slogan as "Love thy neighbour as thyself," or expressed in the unforgettable words of Micah "What does the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God," constitutes the essential lesson of Judaism today. The pursuit of such transcends differences of belief and nationality, and remains a justification of our past and an inspiration for our future.

Social justice demands the repression of our own aggressive and possessive instincts: is it surprising that it should excite the fury of a Hitler. Social justice no less demands a sympathetic understanding of our relations to others and refuses to recognise imaginary distinctions within the human family: is it surprising that this should excite the spleen of a Streicher? This striving after social justice is our great gift to the world. We, in the days of our prosperity, have not always lived up to our own ideal, but now, before it is too late, we must accept the self-discipline which that ideal calls for.

As one community after another is uprooted and despoiled we must surely realise that our strength lies not in material wealth or in social position, for both are rapidly disappearing. Are we to be left in Europe as an archaic group—a museum specimen of outworn humanity—or as a fiery ferment urging men forward on the path of social evolution? That is the question before us today.

What, then, is the part we Jews in England are called on to play in this cosmic tragedy? I would suggest that there are two directions in which the Jews of England may yet play a part. The first and most important is that we do justice to ourselves. By this I mean that we should foster in every possible way a Jewish homeland where the great Jewish tradition of justice shall not be merely preached but practised, and not merely practised but made the keystone of its whole structure.

The second is that we must show in all our dealings, whether with Jew or Gentile, that honour, justice and mercy are our watchwords. Nor must we be frightened of the labels men are wont to attach to the opinion of their neighbours, for have we not seen that which was dreaded yesterday is courted today? Orthodox or liberal, conservative or communist, are all alike meaningless and mischievous terms unless those who are designated by them are inspired by a sense of justice and the love of their fellow men.

I would urge, therefore, that Jews, regardless of such groupings, have a common mission—to devote their effort to the ethical development of their own people and, through them, of all mankind.

every friday

"Sometimes when people convince me,
I tell them without remorse
That for what it cost me to be free,
I might have had an easier."

In last week's Review there was an item which contained the information that Canadian citizens born in Rumania, Hungary, or Bulgaria cannot obtain consular visas to the United States, no matter how long they have lived here or how many years ago they became naturalized, and this new restriction applies whether for permanent residence or temporary visit. Natives of Bessarabia and Bucovina are Rumanians for the purposes of the American immigration regulations.

There is something disquieting in this new ruling, apart from the immediate denial of entry into the United States and whatever inconvenience it works in individual cases. It seems to give substance to a dissatisfaction that was felt by many Americans when more than a hundred thousand Japanese citizens were moved from their homes on the Pacific coast to mushroom camps in the interior.

More than half of these people were born in the country and, of course, many were naturalized, but either way they are citizens and, according to the basic presumptions on which the United States as a nation is founded, they are equal before the law. Japanese native-born equal with Japanese naturalized, and both equal with any other native-born section of the people.

Even those who know nothing specific about the exactions of military necessity and are inclined to grant that there must be some justification for the action of the government with regard to these people, must feel uneasy over the obvious fact that basic democratic rights have been infringed through a principle of discrimination, however necessary, to say nothing of the tragic aspects of this episode in the lives of people suddenly ejected from their homes, and incidentally with property losses due to the speed and suddenness of the evacuation and the greed of the whites. Many whites were deeply moved to sympathize but even those who may be imagined to have gloated with the hysterical glee that touches people in situations of high tension might have been checked somewhat by an arresting thought: what happened to constitutional guarantees? They might well have reversed a Latin saying, "hodie mihi, cras tibi" to mean "today you, tomorrow me", and done a little thinking.

The Christian Century recently said: "We Americans, who have pointed with such scorn at the Nazis for their reduction of the Jews to a status of secondary citizenship in Germany, need to wake up to the fact that citizenship in this country has already been divided into four distinct classes with a fifth in prospect." To show that the establishment of classes of citizenship has already proceeded much farther than is commonly recognized, the Century describes them something as follows.

The first class citizen of the American nation is the white whose economic status is such that he is free to vote no matter where he may happen to live. He is a citizen in the full democratic sense of the term, participates in government in several ways, and receives, in theory at least, all the civil guarantees of the Bill of Rights as an equal member of a commonwealth governed by the majority.

The second class citizen is the white person who is denied the franchise by the poll tax qualification on voting. In most of the Southern States a man's poll tax must be paid up in full before he can vote. The amount is small, but the man is so often poor that he lets it slide and accumulate and each year it gets harder to deliver back pay. He loses his vote, has no voice in the government and with a large proportion of other white tenant farmers, sinks to the status of second class citizens, a condition which precisely suits those who have a vested interest in keeping control of the government and oppose all efforts to remove the poll tax.

Southern Negroes constitute a third class of citizenship because manipulation of the primary elections laws and threats of violence bar them from voting, against their Constitutional rights which must not be "abridged by the United States, or by any state on account of race, color or previous condition of servitude." It is safe to add that in their lives they suffer more discriminations than they enjoy advantages.

The fourth class of citizenship in the United States has just been created in the confinement of Japanese native-born to concentration camps for an indefinite period without legal procedure. Presumably, after the war they will return to farms and homes over which the federal government has assumed protective custody, but there is already a strong movement on foot to deny them a return home. Supposing that they cannot return and no state will take them, they may become pariahs although the vast majority of them have been loyal citizens guilty of nothing more than being too smart and too industrious, probably. No investigation was made of them prior to their evacuation, probably because it would have been too inexpedient, and under present conditions suspicion of disloyalty casts a shadow over all alike.

The Christian Century ends its list with a possible fifth class of citizenship which is being threatened by the attempt of the department of justice to revoke the citizenship of naturalized citizens whose patriotism has become suspect since they were admitted to citizenship, although the only basis allowed in law for the revocation of naturalization is proof of fraud at the time of naturalization.

It is now impossible for Canadian citizens born in Rumania, Hungary, or Bulgaria to obtain consular visas to the United States no matter how long they have lived here or how many years ago they became naturalized. Naturally, the fact that they live in Canada is not the detrimental fact. They are kept out because they were born in what is now enemy territory, which is like saying that the United States must keep an eye on all its own naturalized citizens of the country who were born in the other countries mentioned. At least the country does not want any more of them for the present, even for a temporary visit. This is a sad circumstance because it makes people who have always felt secure in their citizenship now feel as though they stand in a different and much less advantageous classification from the native-born, by virtue of their birth in another country of which they often know nothing at all except that it was oppressive and miserable. All naturalized citizens are bound to feel a degree less secure than before.

Louis Adamic, the writer, once said that he had talked to hundreds of young people who had been born in the United States of foreign-born parents and who felt second-rate because their parents had not been American-born. There is something wrong with the vitality of democracy where this can be so, and Adamic is a thoroughly trustworthy observer and reporter. Lately William Douglas, youngest United States Supreme Court justice, warned against the establishment of a caste system in the United States. Citizenship by gradations means a ruling elite of privilege over lesser classifications. It is not for the democracies since their fundamental strength is commensurate with the degree to which each individual citizen feels equality with all the others. *f.f.c.*

Dies In Military Tradition Of U.S. Jewish Family

Private Gerald Herzfeld, 19, of the Bronx, N.Y., has been reported "missing in action" since June 7, when a merchant marine vessel, on which he was stationed as a machine-gunner, was torpedoed by the enemy. Young Herzfeld was one of 25 soldiers who had been chosen to embark on a secret mission under sealed orders.

When Private Herzfeld first took up his post as machine gunner on that ill-fated cargo ship, he wrote a letter, dated Jan. 2, 1942, stipulating that it be delivered to his mother and father in case he failed to return. In it, he stated that "yesterday I was chosen amongst 25 others to embark upon a secret mission, under sealed orders. No one knows where we are going and no one knows when we are returning. We do not know what our job is, but you can rest assured, that no matter what it is, it will be done in the American manner and to the best of our ability. In case I don't return, I shall know that I have not died in vain, but to make the world safe for all the Jerry Herzfelds that are to be born in the future."

Private Herzfeld was educated at George Washington High School, N.Y., and graduated from De Witt Clinton High School, the Bronx, in June, 1940. On his 18th birthday, in October, 1940, he enlisted in the army. He was sent to Fort Devens, Mass., and later to Fort Bragg, N.C. From there he was transferred to Madison Barracks, where he remained until his voluntary transfer to the coast artillery for transport duty.

Private Herzfeld was the "all-around" boy whom every American family hopes for. He was a proficient student. He had the highest I.Q. rating of his class in mathematics—147. He was also a fine athlete, playing semi-professional baseball while at high school and, later, playing full-back on his regimental football team. He also belonged to his regiment's softball team. He was a talented pianist, having studied piano for 12 years, and a good organist. He studied at the Hebrew School of the Jewish Theological Seminary in New York, and graduated from that school. At the Madison Barracks chapel he utilized both his musical training and his Biblical knowledge by playing the organ for Christian services every Sunday.

Selwyn Herzfeld, Gerald's father, is in the warehousing and transportation business. Mrs. Herzfeld keeps house for her husband, youngest son Paul, and daughter Lydia, 18.

The Herzfelds have been Americans for generations. Jerry's great-grandfather, Lazar Philip Hernsberg, had a commission in the Union Army, during the Civil War. He fought at Bull Run. He fought with the Turks, too, and he fought with the French.

The military tradition among the Herzfelds has been carried right down to the present. Aaron, 30, Mrs. Herzfeld's son by a former marriage, is stationed at Madison Barracks, N.Y. He volunteered for service. Paul, 21, is an optician, but he has repeatedly tried to get into active service, despite a serious physical handicap and is now hoping for service in the specialist corps—as is his father. Mrs. Herzfeld's cousin is Colonel Ralph Chavin, in the ordnance department, Washington, D.C. Colonel Chavin has been in the army since 1914. A second cousin, Philip Finkelstein, of New Orleans, has two sons in the navy—both of them ensigns. Another cousin, Bert Zuckerman, is in the army, stationed somewhere in Newfoundland now. Mr. Herzfeld's uncle (his father's brother) was a sergeant in the First World War.

The Herzfelds have received many letters of condolence from official sources. The following was written to them by General George C. Marshall, Army Chief of Staff:

"I have just learned that your son is reported as missing in action. We have hoped that the search for him would prove successful but as time goes on our hopes diminish and I wish to express to you my deepest sympathy. Words are wholly inadequate to the occasion, but I hope that you will find consolation in the knowledge that your son made his sacrifice at the great moment and in the service of his country. More cannot be said in honor of his memory."

On Feb. 14, 1942, Gerald Herzfeld wrote home, "I miss all of you but this job comes first." From Balboa, Canal Zone on March 8: "If all of you miss me like I miss you we are a pretty lonesome family. Have no fears about us as we are waiting for the Nazi and Jap subs. God help them when we see them." In May of this year, "I love you both very much. Will be home before you can memorize the Bible."

"Before he left," Mrs. Herzfeld said, "I told him that I didn't think I could stand it if anything happened to him and he said, "Mother, what is your life and mine compared to the necessity of my work?

U. S. War Prisoners Of Japanese Get J. W. B. Supplies

A shipment of Bibles, prayer books, religious articles and books for American prisoners of war of the Jewish faith held by the Japanese has been made by the National Jewish Welfare Board through arrangements with the War Prisoners Aid of the World's Committee of Y.M.C.A.'s, of Geneva, Switzerland, it was announced by Louis Kraft, executive director of the Board.

The materials provided by the Board form part of a larger shipment of materials for American war prisoners of the three major religious faiths who are now being held in five Japanese prison camps. The shipment has been made up into five units. Religious materials for the use of Jewish men is included in each of the five units.

The Jewish religious and ritual materials provided by the Board include Sefer Toraths, abridged prayer books and bibles, phylacteries, prayer shawls, full text bibles in both English and Hebrew, and other synagogue appurtenances, and Jewish histories and literary works. A Sefer Torah is included for each of the five prison camps.

Aside from the religious articles, the materials in the five shipments which have been contributed by groups from all faiths include a library, musical instruments, athletic goods, indoor games, theatrical outfits, and school supplies. Each library unit contains 8,000 books ranging from light fiction to text books. The musical units include string and wind instruments, phonographs and records.

The shipments have been organized under the terms of the Geneva Convention of 1929 relative to the treatment of prisoners of war to which most of the United Nations and Axis Powers are signatories. This first shipment of five units is being transported through the cooperation of the International Red Cross and the American Red Cross. It is the first of such services rendered to American prisoners of war in the present conflict. Further shipments will be made as soon as news is received concerning needs in these and other prison camps. Personnel working among the prisoners in the camps are citizens of neutral nations.

By a new decree, Jews in Poland have been forbidden to buy and eat fish. Poles come under the same ban. Up till now, the articles of food prohibited to Jews in Poland by the Nazis are:—chicken, duck, turkey, goose, lamb, butter, cream, certain cheeses, white bread, sugar, all fruits and berries, all fresh vegetables, new potatoes and salads.